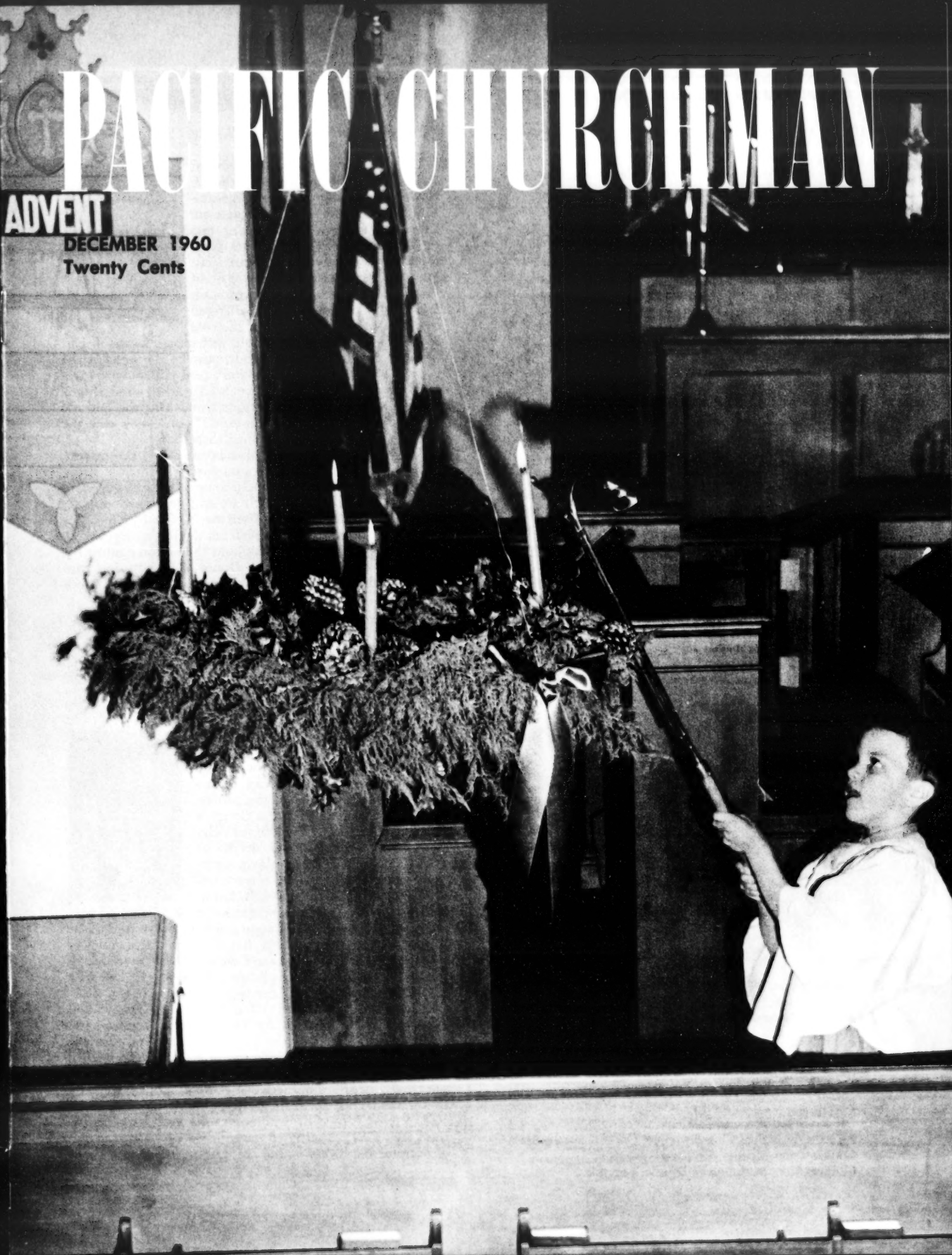


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- 16 Ember Day, Staff Communion
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THE CARE OF ALL THE CHURCHES

By THE RT. REV. JAMES A. PIKE, J.S.D., S.T.D.

Do you like to go to the movies? Frequent opportunities are now afforded by various business organizations, clubs and a few Protestant Churches, to see a movie free: a picturization of selected episodes from the disturbance in San Francisco last May on the occasion of the visit of the HUAC. Some of our lay people, on seeing this movie, have challenged the local parish clergy about the role



of the Diocese in this whole unhappy matter. I had thought that our role was made clear by the press at the time; but apparently people don't read papers very carefully, and therefore my office is still asked—and this is November—a range of questions from "Has the Diocese of California become Communist?" to "Why did the Bishop and one of his staff start these riots?"

Therefore, though somewhat bored about the matter, I am taking this column to summarize the whole thing again. I hope that this will help some of you answer more precisely the questions which are still going around.

1. During the reign of Senator McCarthy (Joe, not Eugene—different as night from day), the Episcopal Church was very vocal throughout the nation against his assault on Americanism. The House of Bishops has condemned this whole nasty business, as have various Church

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WITH THE SUFFRAGAN BISHOP

By THE RT. REV. RICHARD MILLARD, D.D.

The clergyman has a unique opportunity during and after the Stewardship Campaign to evaluate the role he is playing in the leadership of his people. The complaint of the professional fund raiser is that the clergy is overly protective. Those of us who have lived through fund drives or even an intensive Stewardship Campaign have found ourselves forced into a protective frame of mind in relation



to our people as the pressure mounts. We think of ourselves as shepherds and we are quick to move to defense of our people when we feel that they are being attacked (or sheared). When we so react we are giving evidence of a misunderstanding of the nature of the proper role of a pastor as well as that of Christian Stewardship.

It is true that our Lord called Himself a shepherd and expected his disciples to care for His sheep. A more basic teaching yet is that of the Fatherhood of God and the spiritual and moral development of His children within the freedom God allows His children. A protective parent can thwart the development of a child and block the way to his measuring up to his potential. The child must be free to live his own life and accept his own responsibilities. This give meaning to parenthood as well as to the development process of the child. The pastor is a shep-

(Continued on page 17)

Christmas Greetings

God is with us; this is what Christmas means. God is the Lord of all life; he is working out his purpose now in the events of history. Looking at the world as it is today can you believe this? Is this what you mean along with many other good but lesser things when you say Merry Christmas? I hope so. For then you will know the joy of Christmas, a deep joy which the circumstances of your life cannot destroy.

Christmas is more than a season of goodwill, a time when we think how desirable peace is, a time when we try to be somewhat more thoughtful and kind. It is rather, a time when we celebrate the coming of Christ into the world; we see his life and death and resurrection as a pouring out of the spirit of God upon all men. God has entered his world. As he gave himself in the coming of Christ so he gives himself now. He waits for us to turn to him, to work with him in his purpose for the world.

To keep Christmas is to see in Christ both our judgment and our hope. To keep Christmas is to accept that judgment and live freely and unafraid in that hope.

ARTHUR LICHTENBERGER
Presiding Bishop



In the world of 1960, with its international tensions, its struggles for power, its uncertainties and fears, it is sometimes hard for us to see the relevance of the Christmas Feast. The very picture of shepherds on the hillside listening calmly to the message of the Angels is so far from our experience that it may seem meaningless today.

Actually, though, the world is no more wicked than it was 2,000 years ago; it is merely that we have so developed the techniques of evil, and those of communication as well, that we are able to keep our world in a constant state of tension and fear.

Because of this, the Christmas Message is even more important than it was in the days of the shepherds; for Christ still has the power to bring peace where there is strife, to bring healing where there is illness, and to bring love where there has been enmity. He is still the Prince of Peace, even in a world which has been torn and troubled by countless wars.

Thus, on this Christmas of 1960, my wish for you and for the world can still be expressed in the time-honored *Merry Christmas*. But, in addition to this, my prayer for all of us will be that the Lord Jesus Christ will have a rebirth in our hearts and in our lives; that each of us may become His messengers of peace to a troubled earth.

JAMES A. PIKE
Bishop of California

GROUND IS BROKEN FOR NEW COTTAGES TO REPLACE EL RANCHO 'DOG HOUSES'

By J. Kenneth Warren

A bright and sunny day on Saturday, October 29, contributed to making the breaking of ground at El Rancho del Obispo a delightful and memorable occasion. In the near future the terrain at the south end of the swimming pool will begin to change as construction starts on five new cottages which will replace the much used "dog houses." This new development at the ranch, made possible largely through the generosity of Mrs. Benjamin H. Dibblee, will be a further realization of the dream which Bishop Block envisioned for this diocesan conference center.

The service, which was conducted by Bishop Pike and Bishop Shires, began in the Chapel at 11 a.m. and, during the saying of the Litany, the clergy and the congregation walked in procession to the site of the proposed construction. There, to the assembled group, Bishop Pike pointed out the important part these new buildings would play in the future of the ranch, and of the diocese, as well. He expressed his appreciation to those who had had a part in making this occasion possible and, with

spade in hand, turned the first shovelful of earth. Others to participate in the breaking of ground were Bishop Shires; Mrs. Dibblee; Mrs. Wayne Snowden; the Rev. Murray Hammond, Chairman of the Youth Section; Mr. Geoffrey Lyons, property manager; Mr. J. Kenneth Warren, Assistant Director of the Department of Education; Richard Clark, President of the Episcopal House of Young Churchmen; and Michael Tullis, a young member of the Church of the Good Shepherd, in Berkeley. Upon completion, these buildings will be dedicated to the memory of Karl Morgan Block, late Bishop of California.

Following the service a barbecue luncheon was served on the porch of the dining hall and was attended by over 130 people. Present at the ranch for this occasion were the Episcopal House of Young Churchmen council members, who offered assistance wherever needed, and a large group of young people from St. Mark's, in Berkeley, who were at the ranch for a week-end conference. The warmth and beauty of the day made swimming and outdoor games irresistible to those who stayed to spend the afternoon at the ranch.

Bishop, Mrs. Stopford of Peterborough Are Visitors In Diocese of California

Guest in the Diocese of California the last week in October was the Rt. Rev. Roborn Wright Stopford, Bishop of Peterborough, England, and world leader in the field of Christian education. Bishop Stopford, who was accompanied by his wife, was in the United States under National Council auspices to speak at four Clergy Conferences held under the Advance Adult Education Program.

While in California, Bishop Stopford preached at Grace Cathedral on Sunday, October 30, and addressed the group at the Pacific Union Club on Monday on the subject "The Idea of the Cathedral."

He and Mrs. Stopford concluded a 7-week tour of the United States when they return to New York City November 25. His Conferences, which he held during the course of the tour, were on the topic "Education for Christian Living."

Bishop Stopford was Episcopal Secretary to the 1958 Lambeth Conference, and he has been a leader in Christian Education in Asia and Africa as well as in England. In 1935, he was appointed Principal of

Trinity College, Kandy, Ceylon, and later served as Principal of Achimota College on the Gold Coast of Africa. Returning to England, he counseled the Colonial Office on educational affairs and took a leading part in the Cambridge Conference on African Education. He also influenced the development of Anglican chaplaincies in the modern universities.

Bishop Stopford was consecrated in 1955 as Bishop of Fulham, one of the four Suffragans to the Bishop of London, a post which also includes jurisdiction over Anglicans living in northern Europe. In 1956, he succeeded Dr. Spencer Leeson as Bishop of Peterborough, and in 1958 became First Chairman of the newly created Church of England Board of Education.

Bishop Stopford is a Commander of the Order of the British Empire, and holds the Lambeth Degree of Doctor of Divinity, as well as the honorary degree of Doctor of Civil Law from Durham University. He was a Chaplain to the Queen from 1952 to 1955, and an Honorary Canon of Canterbury Cathedral from 1951 to 1956.

Church Society Endorses Racial "Kneel-In" Acts

The Episcopal Society for Cultural and Racial Unity, in a statement approved by its Board of Directors at a Washington, D. C., meeting, has approved the "kneel-ins" in the South as truly representative of the attempt to realize the inclusive nature of the Church. Meeting at St. John's Church, Lafayette Square, in September, the group commended "brothers in Christ who, motivated by a desire to have fellowship with all other members of the Church, have joined in the life and worship of parish churches without regard to racial or cultural lines."

In other actions the Board approved several new projects including the expansion of staff with a field worker. Announcement was made that six local groups of the Society are now functioning and that others are starting, and it was also announced that the first Annual Meeting of the Society will be held in January 1961.

Two new members were elected to fill vacancies on the Board: Mr. John A. Buggs of Los Angeles, and the Rev. Malcolm Boyd of Ft. Collins, Colorado.

Medical Profession Invited To St. Luke's Day Rites

Physicians and members of the medical profession who live or work in Alameda were invited by Christ Church Parish to attend a service honoring the Feast of St. Luke, the Physician, on October 23. With the Rev. Fordyce Eastburn, Chaplain of St. Luke's Hospital, as guest preacher, a service of evening prayer was held in the Church, with the Rev. Wilfred H. Hodgkin, Rector, officiating. According to the Rev. Mr. Hodgkin, the administration and staff of the Alameda Community Hospital cooperated in the venture, and plans are underway to make it an annual affair.

Mountain View Festival

The sixth annual Christmas Festival of St. Timothy's Church, Mountain View, was held December 2 and 3 in the Church building. Traditional booths were open for business, and the Yuletide Tearoom served coffee, tea and snacks. The Rev. Dwight Edwards is Vicar of the Church.

ABOUT THE COVER

Young Kim Husa, of St. Mark's Church, Palo Alto, is shown lighting the Church's traditional Advent Wreath. A custom in disuse for some years, it is rapidly being restored in the American Episcopal Church. One candle is traditionally lighted on each of the Sundays of Advent.

Bishop Otto Dibelius Speaks In Cathedral

Bishop Otto Dibelius, Lutheran Bishop of the Berlin-Brandenburg Diocese and President of the European World Council of Churches, spoke in Grace Cathedral on Sunday evening, October 23, in observance of the Lutheran Reformation Festival. The service was attended by Lutherans from all over the Bay Area, as well as by various dignitaries of the Episcopal Church, including the Bishop.

Bishop Dibelius reached prominence in 1933 when Hitler's National Socialists took over the government of Germany. Bishop Dibelius took an uncompromising stand against Nazism, which led to his being forbidden to preach; whereupon he continued to alert the public by lectures and books against the dangers of pagan and racial ideology. He was put on trial in 1938, but was acquitted by a German court.

In 1945, following the fall of Germany, he was named Bishop of Berlin-Brandenburg. After the War he set out to unite the Protestant Churches in Germany, and this task was achieved with the formation of the Evangelical Church in Germany, of which he became Chairman in 1949.

Bishop Dibelius has frequently attacked the police state methods in violation of justice in the Communist Government of the Eastern Zone of Germany, and has been under heavy attack from Communist authorities on charges that he is a Western sympathizer.

A capacity crowd of Lutherans and Episcopalians were on hand to hear the Bishop's address.

ST. PETER'S, R. C., HOLDS ANNUAL CHRISTMAS FAIR

Annual Christmas Bazaar was held at St. Peter's Parish, Redwood City, on Thursday, November 10. There were traditional booths and a luncheon was served under the direction of Mrs. Claude Salter and her committee. Other concession Chairmen included Mrs. Robert Lengquist, Mrs. Richard Audsley, Mrs. Art Reichard, Mrs. John Lavering, Mrs. Herman Struve, Mrs. Robert Allen, Mrs. O. W. Walford, Mrs. Arthur Chalton, Mrs. Clyde Crippen, Mrs. Albert Dorsey, Mrs. Sidney MacKenzie and Mrs. William Royer. Mrs. Vern Paiz was in charge of the "Children's Section," and Mrs. Fred Blottner managed the dessert booth.

General Chairman of the Bazaar was Mrs. A. G. Richardson, assisted by Mrs. Gordon Bennett. Mrs. Morgan Montague was Publicity Chairman, and Mrs. Joseph Harper, Treasurer.



Framed by beautiful old oak trees, the new Church School buildings at St. Stephen's Parish, Orinda, were dedicated on Sunday, October 30, by the Suffragan Bishop. The buildings were constructed at a cost of approximately \$80,000 and contain 10 classrooms, with other facilities.

New Church School Buildings Are Dedicated At Orinda Parish on Sunday, October 30

The new church school buildings for St. Stephen's Parish, Orinda, were dedicated on Sunday, October 30, by the Suffragan Bishop. The congregation, preceded by the crucifier, torch bearer and choir, processed to the new building for the dedication service.

The new classroom building was constructed at a cost of approximately \$80,000 and contains ten classrooms, a room for child care and bathroom facilities. Cluster-type planning has been utilized and the grouping consists of four structures interconnected by an arcade system forming an open inner court.

Carillon Club Announces Blood Bank Availability

Miss Edna Street, Chairman of the Blood Bank Project of the Carillon Club of Grace Cathedral, has announced that the Club now has a "credit" of 27 pints of blood, which are available to any Churchman who has need of it. The Blood Bank was formed by the group, composed of young adults who attend the Cathedral, for the purpose of assisting those who might find themselves in financial difficulties because of the need of blood transfusions. Further information on the Bank may be had by calling Miss Street at DOuglas 2-0470 (days) or GReystone 4-1644 (nights).

The courtyard is to be landscaped and will contain a large fountain. In addition, a shrine is being completed consisting of a statue representing Christ with the children. The sculpturing is being done by Mary Walsh, a communicant of St. Michael and All Angel's Parish in Concord. The landscaping, fountain, shrine and altar furnishings for the children's altar are being given as memorials.

Each of the four buildings can be partitioned into smaller rooms for church school use. With the folding partitions open, the rooms become a full-sized classroom for the parish day school which is contemplated for next Fall.

This classroom building is the first step in a three-stage master plan development of the site. The following stages will consist of an extension to the existing church, and a new Parish Hall. The financing of the construction was made possible by the increased giving as part of the normal stewardship campaign and without any special gift for a building fund. At the same time the Sacristy and church kitchen were enlarged.

The church school building was designed by Ratcliff and Ratcliff, Architects, of Berkeley, and constructed by N. H. Sjoberg and Son of Oakland.



Youth Group Members of St. Stephen's Church, San Luis Obispo, are shown on their Summer Camping Trip to the Grand Canyon of Arizona. They are, bottom row, left to right: Cathy Austin, Marcia Sears, Alison Tomlin and Lorena Coffin; top row, left to right: Mark Biedinger, David Greening, the Rev. Claude C. Boydston, Rector of the Parish; Bob Dinsmore and Chuck Brown.

SLO Youngsters Enjoy Arizona Camping Trip

Eight Senior High Youth Group Members from St. Stephen's Church, San Luis Obispo, ended the summer vacation with a five-day camping trip in Arizona under the direction of their Rector, the Rev. Dr. Claude C. Boydston.

The group left San Luis Obispo early one morning and drove to Grand Canyon Village in 15 hours. The following day they "packed in" to Indian Gardens, halfway point between the top and the bottom, where they spent the next three days cooking on open fires, "begging food" from the mule trains, and "running short of water." The return trip, according to Dr. Boydston, took seven hours, "a lot of energy and determination." Driving home, the group visited Las Vegas, Nev. The youngsters reported that they met many interesting people, as well as seeing some beautiful country.

NEW ASST. PROFESSOR FOR ST. MARGARET'S HOUSE

Miss Mary Alice Naden has been named assistant professor of Christian Education at Saint Margaret's, Episcopal graduate school for women in Christian Education. Miss Naden holds the bachelor of arts degree in sociology from the University of Washington. She graduated from Windham House, receiving a master of arts degree from Columbia University.

She comes to Saint Margaret's from Trinity Church, Seattle, Wash., where she has been since 1956. She has served Trinity as Child Evangelism Supervisor in a National Council project "to find reproducible techniques for reaching city children," and more recently as director of religious education. From 1952 to 1956 she was director of religious education at the Church of the Holy Communion, South Orange, New Jersey.

Miss Naden is filling the opening created when Miss Kathryn Snyder resigned at the end of the last academic year to be married.

In other actions, the Rev. Martin H. Knutsen, vicar of Trinity Episcopal Church, Sonoma, Calif., has joined the faculty as lecturer in Christian Education. His wife, Elaine Jones Knutsen, M.D., is beginning her second year as lecturer in Christian Education. Two promotions of present faculty have also been announced by Dean Katherine A. Grammer. Mrs. Robert N. Rodenmayer and Miss Margaret Fletcher have both been named professors of Christian Education.

Daughters of King Hold Fall Meeting; Establish, Plan For, Brayton Memorial Fund

Daughters of the King of the Diocese of California held their Fall Assembly at All Souls', Berkeley, with Ruth Chapter acting as hostess. The Rev. Harry Walrath officiated at the opening service, with the Rev. Albert Olson preaching. The service was followed by a luncheon.

With Diocesan President Mrs. Carl Morse presiding, the afternoon was given over to the annual business meeting, during which twelve senior chapters and three junior chapters reported on their work in detail. Great stress was laid upon the missionary emphasis which the chapters are making in their various projects. Junior chapters, according to the reports, have been most active in helping in local parishes.

It was also reported that the Vice-Presidents of each Convocation have been very active in supervision of the various chapters within their jurisdiction, and that Fellowship Teas have been held in all of the Convocational areas.

Highlight of the business session was

the acceptance of the report of a committee which had worked out a plan for the disposition of the Louise C. Brayton Memorial Fund of the Daughters of the King of the Diocese of California. It was decided that the fund will be entrusted to the Bishop of the Diocese, to be administered by a committee of three Daughters of the King. Two members of this committee are to be appointed by the Diocesan President of the organization, the third member to be elected by the committee itself. The fund will be kept intact, and its interest used for educational purposes.

It was decided to omit the Spring Assembly this year, in view of the fact that the Daughters of the King will be hostesses to the Daughters of the entire Eighth Province at Trinity Church, San Jose, in May, 1961.

The Assembly elected one new officer, Miss Mary Clark, of the Chapter of Risen Life, who will become Assistant to the present Treasurer, Miss Grace Osborn.

'281's' Days as Headquarters Numbered; Church's National Council Picks New Site

A whole generation of churchmen used to using the phrase "281" when referring to national headquarters of the Protestant Episcopal Church will have to begin trying to get used to "803-805" according to announcement in September by the Public Relations Division of the National Council of the Church.

Following months of planning and seeking, announcement was made that the National Council had acquired title to property located at the northeast corner of 43rd Street and 2nd Avenue (803-805 2nd Avenue) in the Borough of Manhattan, and will use the site for the building of a new headquarters building. In making the announcement, Bishop Frederick J. Warnecke of Bethlehem (Pennsylvania) and Chairman of the Council's Committee on Housing, emphasized that "We are building for a future in the growing center of this great city on a corner which is two blocks from the United Nations, two blocks from Grand Central Terminal, and five blocks from the East Side Airlines Terminal."

Present plans call for construction of a 12 to 14-story building of contemporary design, with a two-story chapel at street level. The chapel, which will seat several hundred persons, will be open to the public as well as to the Council staff in this fast-growing section of New York City. An information center on the life and work of the Episcopal Church is also planned for the street level floor. Remaining floors of the building, on a site 125 by 75 feet, will provide office space for some 300 officers and staff employed by the National Council, who are presently housed in three separate locations in New York and Green-

wich, Connecticut. In addition, a number of agencies affiliated with the Episcopal Church will occupy office space in the building.

The Committee on Housing, which was appointed two years ago by Presiding Bishop Lichtenberger, has considered many alternatives during the course of its studies. At one time considerable sentiment developed for inclusion of the Episcopal Church's headquarters in the new inter-church center on Riverside Drive. The Council also resisted considerable pressure from various dioceses of the Church to move the headquarters from New York City, perhaps to Chicago, but, according to Bishop Warnecke, no other city offers as many advantages for daily business operations of the Church as New York.

Total floor space in the new building will be approximately 100,000 square feet, in addition to the chapel. The present headquarters building at 281 Park Avenue South has been occupied since January 1, 1894, and has long been inadequate to the growth of the Council which is the administrative arm of the Episcopal Church's General Convention.

ECW HOUSE PARTY HELD AT EL RANCHO

An Episcopal Churchwomen's House Party was held at the Bishop's Ranch on the week end of September 24-25. Featuring a Sunday morning address by Bishop Pike, the group also heard lectures and discussions led by Bishop Millard, the Rev. John Midworth, the Rev. John Haverland, and Canon Darby Betts. Theme of the House Party was "To Work is to Pray, and to Pray is to Work."

Diocesan President of the Episcopal Churchwomen is Mrs. Geraldine Worley of Trinity Church, San Jose. A capacity group of officers from various ECW groups was on hand for the event.

MOTHER RUTH ANNOUNCES QUIET DAY PLANS

A Quiet Day will be held on Saturday, December 10, under the direction of the Rev. Mother Ruth of the Community of the Holy Spirit, Morningside Heights, New York City. The Quiet Day will begin at 9 a.m., and any interested women in the Diocese are invited to attend. Mother Ruth will also speak at services on Sunday, and at Mills College on Thursday, December 8. Rector of the Parish is the Rev. Robert H. Challinor.

Mrs. Williams Gives Army Leadership Courses

At the request of the United States Army for courses in Christian Leadership, Mrs. Eleanor Williams of St. Mark's Episcopal Church, Berkeley, spent a month beginning September 17 as a member of a team of five which taught in four western U. S. Army installations under the auspices of the National Council of Churches.

The team conducted concentrated classes and seminars for one week each at Fort Lewis, Tacoma, Washington; Fort Ord, Monterey, California; the Presidio, San Francisco, and at Fort Huachuca, Arizona, near the Mexican border.

Mrs. Williams is the wife of Dr. Walter Williams, Rector of St. Mark's. She graduated from St. Faith's Episcopal Training School for Women in New York City and from the New York School of Fine Arts.

For five years she was Assistant Warden of the Bella Vista Orphanage in Panama, then Director of Christian Education at Trinity Episcopal Church in New York City.

She became a college worker for the Church at Smith College, Northampton, Mass.; later Director of Christian Education in charge of the Day Kindergarten at St. James Church, North Carolina. She was appointed Diocesan Director of Christian Education in North Carolina and finally was one of the Assistant Secretaries for the Leadership Training Division of the Christian Education Department for the National Council of the Episcopal Church.

In Berkeley, Mrs. Williams is a member of the board of the University of California YWCA.

NEW OFFICERS NAMED BY WOMEN'S DIVISION

Several officers were elected and \$24,135 in United Thank Offering grants was appropriated in the business of the General Division of Women's Work which met at Seabury House, Greenwich, Conn., in October.

Mrs. John H. Foster of San Antonio, Texas, became the new Chairman of the Division, Mrs. Paul F. Turner of Wilmington, Del., was elected President of the 1961 Triennial Meeting, and Mrs. John R. Newcomer of Phoenix, Ariz., was elected to be assistant Presiding Officer. Both are former Chairmen of the General Division.

Among the financial grants made were \$9,030 to repair the organ in the Cathedral at Laramie, Wyo., \$12,000 for work among the deaf, and \$2,400 to the Church Army in the U.S.A. to train eight Sioux Indians as lay readers in the Missionary District of South Dakota.

Morning Service Cancelled For Canvasser Calls

Perhaps a unique experiment in the Diocese of California, cancellation of an 11 a.m. service in order that parishioners would be at home to receive canvassers, was undertaken at St. Paul's Church, Burlingame, on Sunday, October 30. The Rev. Alanson Higbie is Rector of the Church.

According to Mr. Lawrence Grinnell, Junior Warden of the Parish, who was in charge of the Every Member Canvass, 8 and 9:15 services were held at St. Paul's, but all parishioners were asked to remain home at the 11 o'clock hour. A staff of canvassers began calling at 10 a.m., and the task of canvassing was essentially completed by early afternoon. The day closed at St. Paul's with a service of Choral Evensong at 7:30 p.m.

Rev. Edwin Thayer Is New Colorado Suffragan

Elected new Suffragan Bishop of Colorado at a Special Convention held in that Diocese September 8 was the Rev. Edwin Burton Thayer, Rector of Denver's Church of the Ascension since 1950. The new Bishop will fill a vacancy caused when Bishop Daniel Corrigan resigned last June as Suffragan to accept an appointment as Director of the National Council's Home Department.

A native of Pennsylvania, the Suffragan Bishop-elect is a graduate of the University of Illinois and Seabury-Western Theological Seminary. He has served churches in Illinois and Iowa, and has served a term as an Army chaplain, before coming to Colorado. He will be assistant to Bishop Joseph S. Minnis of Colorado.

ST. FRANCIS BOYS' HOMES NEEDS ARE RECITED

The Rev. James T. Golder, Rector of the Church of the Advent, reminded his parishioners recently in his Church Bulletin "The Sceptre" of the continuing need for funds to the St. Francis Boys' Homes in Elsworth and Salina, Kansas. Pointing out that contributions for this purpose may be sent to Box 366, Salina, Kansas, Fr. Golder reminded his parishioners that while a Boys' Home sponsored by another Christian denomination annually appeals for funds, many Episcopalians are unaware that their own Church sponsors a similar project, and that, in many cases, they would probably prefer to give their support to the latter.

ALBANY'S BISHOP BARRY TAKEN BY DEATH

Bishop Frederick L. Barry of Albany died October 5 in an Albany Hospital, of cancer which had been diagnosed only two weeks earlier. Aged 63, Bishop Barry was a member of the Episcopal Church's National Council. Funeral Services were held from All Saints' Cathedral, Albany, on October 8, with Presiding Bishop Arthur Lichtenberger taking part in the Service.

Bishop Barry had been coadjutor of Albany since 1945, and Diocesan since 1949. A native of Brooklyn, N. Y., he was a graduate of St. Stephen's College and the General Theological Seminary. He had served churches in New York, Connecticut, and Illinois, and held honorary degrees from Hobart College, Nashotah House, St. Lawrence University, and General Theological Seminary.



THE REV ALFRED B. SECCOMBE

Rev. Alfred Seccombe Returns to Diocese

The Rev. Alfred B. Seccombe, sometime Rector of All Saints' Church, Carmel, has been called to be Rector of St. Paul's Church, Walnut Creek, and has accepted that post, according to an announcement by the Wardens and Vestry of that parish.

The parish became vacant last spring when the Rev. Wilfred Hodgkin, former Rector, became Rector of Christ Church, Alameda.

The Rev. Mr. Seccombe, a native of Massachusetts, is a graduate of the University of Virginia and Virginia Theological Seminary. He was ordained Priest in 1940 by Bishop Goodwin of Virginia, and is married to the former Elizabeth Wellbourne. The couple has four children.

He has served as assistant minister at St. Paul's Church, Charlottesville, Va., minister to the Episcopal Students, at Yale, as a Navy Chaplain during World War II, and on the Staff of Christ Church Cathedral, Hartford, Conn., in addition to his several years of service in the Diocese of California at Carmel. He has most recently been Rector of Emmanuel Church, Webster Groves, Missouri.

New Chairs Dedicated At St. Paul's, Salinas

Sixteen Cathedral-type chairs for use in the small chapel at St. Paul's Church, Salinas, were recently dedicated by the Rector of the Church, the Rev. J. Thomas Lewis. The chairs were given by friends in memory of the late Fillmore Koenig, former Vestryman of the parish and a faithful Churchman for many years.

'PLAY SCRIPT LIBRARY' FOUNDED IN DIOCESE

A Diocesan "Play Script Library" has been organized under the guidance of the Rev. Donald Stauffer, Vicar of St. Christopher's Mission, Hathaway Avenue, San Lorenzo. According to the Rev. Mr. Stauffer, rental charge for play scripts will be \$1.00 per week, and many interesting and worthwhile plays are available. Several parishes have recently formed local drama groups, and Mr. Stauffer reports that still others are in the offing. Among plays available from the new Library are: "A Cup of Trembling"; "Murder in the Cathedral"; "Streetcar Named Desire," and many others.

St. Leonard's, Chicago, Adds New Farm Property

The Rev. James Jones, Director of St. Leonard's House, Chicago, Illinois, has announced that St. Leonard's House has now acquired a farm in Illinois as another feature of its rehabilitation program. St. Leonard's House serves as a rehabilitation center for prisoners discharged from Cook County jail and Illinois State Prison, and the acquisition of a farm, according to Fr. Jones, will greatly increase the opportunities for service in this specific area. Selected guests at St. Leonard's House will be allowed to spend time at the farm, learning agricultural skills, and, in some cases, regaining their health.

San Rafael Church Names Parish Planning Group

A Parish Planning Commission, with two representatives from each group within the Parish, has been appointed at St. Paul's Church, San Rafael, according to an announcement by the Rev. John Riley, Rector of the Church.

According to Mr. Riley, the Parish has been growing rapidly, and it was realized that the work of the various groups was beginning to conflict. Purpose of the new Planning Commission will be to coordinate such work, and to avoid duplication of labor between the groups in the Parish.

TWO RETREATS ARE HELD

Two devotional retreats for members of St. Stephen's Church, Orinda, were held in September and October at St. Dorothy's Rest. The Director of the Retreats was the Rev. C. Corwin Calavan, Rector of the Parish.

'Christian Ethics In Business Community' Title of Mill Valley Churchmen's Conference

"Christian Ethics in the Business Community" was the title of a Men's Conference sponsored by the Church of Our Saviour, Mill Valley, and held at Ralston White Retreat Center in that city on November 11 and 12.

According to the Rector of the Parish, the Rev. Murray Hammond, the Conference was planned in response to requests by men of the Parish, who felt that increasing attention to incidents and attitudes in business required that a study of Christian Ethics in the business community be made.

Speaking of recent headlines which have included such phrases as "Payola," "conflict of interest," and "influencing peddling," Mr. Hammond said: "To the thoughtful person such headlines are doubly disturbing: first, because they illustrate a general laxity in standards of personal conduct; and secondly, because they illustrate so well the problem of personal morality in the business community of 1960."

Conference Leader was the Rev. Martin Knutsen, Rector of Trinity Church, Sonoma, and head of the Department of Adult Education in the Diocese of Sacramento. He is a former line officer in the Navy, and was in private business before entering the ministry.

Guest speaker at dinner on the opening night of the session was the Rev. Canon Darby W. Betts, Director of Social Relations of the Diocese of California. The Conference operated on the "case study" method, interspersed with panel discussions and lecturers.

Trinity, Menlo Park, Dedicates New Additions

At special services held in the summer, dedication of a Church Bell, new buildings, and landscaping took place at Holy Trinity Church, Menlo Park. Officiant at the service was the Rev. George Swanson, then Curate of Holy Trinity, and the dedication marked the end of some \$100,000 worth of work in the past three years, work which brings the Church site to substantial completion.

Recently completed building included the extension of the Parish House to provide more Church School classroom space, and construction of a garage and fencing. With the exception of the landscaping, which was provided as a gift of one family, all of the work was done as the result of pledging by the Parishioners.

Santa Cruz Clergy Hold Reformation Day Panel

A panel presentation entitled "Re-examining the Reformation" was held in the First Congregational Church in Santa Cruz on Sunday, October 30, under the auspices of the Santa Cruz Area of the Council of Churches. The Rev. Alexander Anderson, Rector of Calvary Church, Santa Cruz, took part in the panel, together with two other clergymen from Santa Cruz, a Lutheran Pastor from Berkeley, a Presbyterian Minister and a Roman Catholic priest from Alma College. According to the Rev. Mr. Anderson, the discussion was aimed at making for a more tolerant approach to religious differences. A large group attended the panel discussion.

'Lettuce' Is 'Long Green' For Salinas Congregation

A good deal of "lettuce"—in fact a whole railroad car full—has been received by the treasurer of St. Paul's Church, Salinas. While many Church treasurers may have thought they were receiving "lettuce" this is probably the first time in Diocesan history that the word has been used by a treasurer in its literal sense. Seventeen members and friends of the parish in the produce business donated the lettuce, and paid the costs of cooling, loading and handling the car to New York. As a result of their enterprise, the parish is \$1,031.37 richer. Mr. Henry Willis chaired the project, and arranged the shipping details.

ALL SOULS' MEN HOST FAIR PLANNING DINNERS

The Annual Pre-Christmas Fair was held at All Souls' Church, Berkeley, on December 2 and 3. The Rev. Albert Olson is Rector. As "preparation" for the Fair, the men of All Souls', Berkeley, turned to and prepared a baked ham dinner, which was served to the congregation on November 17, at which time final plans were laid for the pre-Christmas Fair. Under the Chairmanship of the Rev. Harry R. Walrath, Curate of the Parish, Messrs George Rhodes, Arnold Intorf, Tom Turner, LeRoy Niel, Robert Gillies and Marion Ellis were responsible for serving the dinner.

RICHARD FORD FAMILY WELCOMED TO SAN JOSE

Formal welcome to his new post as Curate of the Parish was tendered by Trinity Church, San Jose, to the Rev. Richard B. Ford and his family on Sunday, October 9. Mr. Ford had recently come to Trinity from St. Bartholomew's Church, Livermore, where he had had a three-year ministry as Vicar.

The reception also honored Mrs. George Barry who has become full-time Associate to the Parish in Christian Education. The previous Sunday the Parish had bid farewell at a similar reception to Mr. and Mrs. Warren Debenham, who were moving to Sunnyvale, where Mr. Debenham has become the new Vicar of St. Thomas' Church.

U.C. Correspondence Sets Course In English Bible

The Department of Correspondence Instruction at the University of California has announced a course entitled "The English Bible as Literature" based on the King James Version. Three units of College Credit are offered for the successful completion of 30 assignments. Enrollment fee for California residents is \$24. Further information and application for enrollment may be obtained from the Correspondence Department, University Extension, University of California, Berkeley 4, California.

Prayer Book Series Held At St. Peter's, San Francisco

A Fall series of sermons by the Rector and Seminarian Assistant on the subject of "The History of the Prayer Book—How We as a Church Came to Use a Set Form of Worship" has been given at St. Peter's Church, San Francisco. The Rector is the Rev. Oliver Nixon and the Seminary Assistant is Mr. Paul Christensen, Senior Student at C.D.S.P.

Subjects covered in the series of addresses included all of the Offices of the Prayer Book and their meaning to the Church.

Francis Reads Are Honored At Inverness Reception

Friends and Parishioners of St. Columba's Mission, Inverness, held a reception for the Church's new Vicar, Dr. Francis W. Read and his wife on Sunday afternoon, November 6. A large number of local people, and several of the Clergy of the Diocese, were on hand in Frick Hall to greet the new Vicar, who was formerly Vicar of St. Matthias' Church, Seaside.

AMERICA AND HER NEIGHBORS

ADDRESS GIVEN IN GRACE CATHEDRAL

by

THE HONORABLE GLENN M. ANDERSON

Lt. Governor of California

Sunday, September 11, 1960

It is a privilege and honor to have been invited to speak from this distinguished pulpit. I am happy to have this opportunity of addressing you.

It is my conviction that people like you here today, who have a church relationship, are particularly obligated to be informed and to involve yourselves in the paramount issues of our time. I think your interest and involvement in current affairs is important because your presence here for worship indicates that you are committed to an historic set of values which are at least significant, if not supreme. Those people who do interest themselves in public affairs, and who are effective in influencing basic public decisions, may well be operating upon sets of values which are considerably less worthy, to state the case very mildly.

Our Christian faith surely has implications beyond that of a private and personal way of life. I cannot understand how any interpretation of traditional Christian values can avoid an obligation to extend those values into every area of public life as well.

The Gospel lesson for today contained the parable of the Good Samaritan. The lawyer who asked our Lord, "Master, what shall I do to inherit eternal life?"—knew the answer. The lawyer himself responded to Jesus' question about the law by saying correctly: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." The lawyer's problem was that he wanted to make this prescription more palatable by limiting the definition of the word "neighbor."

His question, "Who is my neighbor?" suggests limits to love. One standard commentary describes the parable as the characteristic teaching device of rephrasing

the question. Not, who *was* the neighbor; but who *acted* like the neighbor. The question is not, "Who is worthy of my love?" It is rather, "Have I the kind of love which seeks the good of all men under all circumstances?"

It is surely no accident that Jesus chose a Samaritan to exemplify neighborliness on both political and religious grounds. The Samaritans were considered outside the pale of friendship by the Jews of Jesus' time. A Jewish scholar has said: "Love, this parable tells us, must know no limits of race, and ask no enquiry. Who needs me is my neighbor. Whom at the given time and place I can help with my active love—he is my neighbor and I am his." The love of neighbor to which we are called in today's Gospel lesson is certainly not a restrained, calculated duty. Actually it is a lavish and extravagant thing.

I know that this great cosmopolitan city of San Francisco prides itself on the spirit of tolerance and neighborliness which unites its many cultural groups. I do not think, however, that this precludes a re-examination of our basic attitudes towards others—a questioning of whether we do not ourselves too often, like the lawyer in the parable, seek to limit the definition of the word "neighbor."

Let me approach this problem at a very basic level. I have paraphrased an idea from my reading in this way:

"As God fashions each soul, He places upon it this distinctive seal: 'This is my son, akin to all others, but unlike any of them. Like each of my children he is unique, irreplaceable, immortal. I hereby send him among other men, who are his brothers!'"

It is God's fatherhood that makes brothers of us all—"neighbors" in the fullest sense of today's parable. As little children we knew chiefly family ties. And as

we grew, our world became larger, too. First it expanded to include our block, then our town, perhaps our State, and even finally, our country. I think we need to seek the wisdom and love which can help us to know that all men are our brothers.

Unfortunately, as children grow, and come to know a larger world, they also learn prejudices. They learn them because they are taught them by adults. It is incidental learning, but tragically effective learning. We all know the wonderful capacity of children to extend freely their friendship and affection. They have no dubious preconceptions to which to refer back. They have no unhappy precedents to guide them.

E. B. White once told a little story in *The New Yorker* which I shall never forget. He reported a happening in Germantown, Pennsylvania. There were, in Germantown, two elementary schools, one predominately colored, the other predominately white. The gangs of little boys from the two schools often played together. One day, not completely understanding some adult references to strife in Detroit, they invented a new game called "Race Riot." But when they got together to play it, they discovered that there were more white boys than colored boys. Clearly the game was out of balance and unfair. What to do? Like a flash the children had the answer. The proper number of white boys volunteered to play colored, and the riot proceeded with even numbers, in perfect equality. Mr. White suggests that adults might never have been able to work out such a solution.

Let me come a little closer home, perhaps treading on sensitive ground. I have talked about these problems with many kinds of groups,—in fact, most recently with a group of high school leaders who were assembled in a state-wide convention. I think these remarks have an almost

special applicability to every kind of group. If that is not a self-contradictory statement.

I want to express the very earnest hope that each of you has a very healthy dislike for the easy slogans about, the convenient cartoon representations of, and the sly jokes concerning, people of any minority group. The fact that we happen to live in a land which is an amalgam of minority groups makes the scope of this discussion extremely broad. The lumping together of groups, and the treating of their members as though they possessed *no* individuality, is called stereotyping by sociologists. It is a cheap substitute for the specific thinking and judging each of us should do.

Each of us as an individual, and we as a society, are dangerously weakened by not only the most frequently vicious stereotypes of Negroes and Jews, but also by those of big businessmen, of politicians, of labor leaders, of Baptists, of Catholics, yes, even of Episcopalians or any other group in our society. Having such a stereotype of what all the members of a group are like handicaps you in evaluating specific individuals or specific experiences. You just can't think straight if your attitudes are warped by stereotypes. It is precisely this difficulty that has, for much too long, made it possible for some individuals and groups to evade the fact that each human being is an individual personality, and that each human being is entitled to be judged on his own merits regardless of what church he goes to, the color of his skin, or what country his family came from.

Certainly, sometimes as we hurry through a day, we yield to the easy temptation to think of people only in terms of groups, or classes, or statistics. Our great educational institutions, our churches, and our finest leaders have always reminded us that the individual human being is, for our America, the greatest ultimate value. That there aren't really any groups or classes, and that people aren't statistics. That, in the last analysis, there are just individual men and women, boys and girls—with individual talents, individual fears, individual dreams, and individual weaknesses.

It is the careless prejudice—expressed in the slanted joke, the rude name for a group other than our own—which can become cruel discrimination. I am asking you this morning to be honest enough to recognize that members of your own cultural groups share the general responsibility for snide remarks, dialect stories, and the prejudices expressed in stereotypes. I don't think even entertainers are exempt from responsibility for the over-all attitudes which develop from their stories

and references. Each of us not only has every right to be, but should be proud of his own cultural heritage. It is the careless reference to the thick-headed Swede, the drunken Irishman, the miserly Scot, and the lazy Mexican, which become symbols that undermine the unity which we seek as Americans.

Again I ask you to be honest and insightful enough in your self-examination to see any portion of responsibility which is yours in this connection. It would be remarkable indeed if the kind of offenses I've spoken of were peculiar only to *other* groups. It is not important whether or not these bits of behavior can be rationalized as justified, understandable defensive reactions, or anything else. The fact is that they hurt others, and in the most complete analysis, hurt all of us.

Our Judaeo-Christian tradition is insistent upon the recognition of the dignity and worth of every human being. The way we treat, and even speak of, our brothers here at home has serious international overtones. We literally cannot permit the inhumanity and intolerance that the totalitarian world practices. Our strength must lie in the sure knowledge that every American enjoys in full measure the very freedoms and dignities which we hope the totalitarian lands may one day know.

San Francisco is currently celebrating its annual Pacific Festival. Special recognition is made at this time of the neighborhood of nations ringing the great Pacific Basin. Sharp contrasts in ways of thinking and doing things exist among the nations in this neighborhood. The kind of cultural exchanges and people-to-people contacts involved in the Festival are most welcome and highly desirable.

I have talked about the personal implications of the Good Samaritan parable and brotherhood, and now I would like also to consider with you briefly some thoughts about our role as a nation on today's world stage. I know that many of you have thought long and earnestly about the part America should play in the world of today and tomorrow—every one of us should.

As Americans, we have proudly assumed a position of world leadership during the past two decades. We have not been inclined to question either the fact of our leadership, or our qualifications for such a position of eminence. More than that, we tended to take less than seriously the possibility that any other nation might compete successfully with us in any field of endeavor.

Beginning with the launching of the first Sputnik, a reaction of shock was observable throughout our nation. Succeeding accomplishments in the space and

missile field by the Russians intensified the feeling. The more recent information that Russian industrial capacity was increasing more rapidly than our own added more substance to our insecurity. A feeling of anxiety has been generated by the recognition that we are not really supermen.

But is not all this considerably beside the point? The values which we ought to prize most highly, and the fundamental strengths of this land of ours, are not the grossly material evidences that can be adequately measured by the weight and altitude of satellites, or even by a total standard of living.

To a very real extent we have created the vulnerability which the Sputnik, and pictures of the other side of the moon, seem to attack. We have so misinterpreted our own heritage to the rest of the world, and to ourselves, that it has appeared that we were content to prove our worth on a purely materialistic basis.

It was we ourselves who seemed to say: "America is a great country *because* we have the highest standard of living. Because we have the most automobiles, the most telephones, the best houses, the most washing machines, the most beautiful bath tubs, the finest highways, and the largest number of nuclear weapons." Our public statements defined an area of excellence in which material defeat was and is possible.

Let me make it perfectly clear that I do not believe that we, as a nation, really held the evidences such as those just mentioned to be the true measures of what we hold dearest in the American dream. But we talked as though we thought they were.

Unfortunately, we created the kind of picture which made it not unreasonable for the Burmese delegate to the United Nations to say last year: "The West likes to think and speak of the Atlantic community as the heart of the free world. But to most of the earth's population, it seems less the free world than just the rich world." Speaking of this restricted area of superiority, it became an adequate challenge for Russia to claim that the accomplishments of Soviet technology will ultimately justify Soviet methods in the eyes of the world.

It is time that we made it unmistakably clear that we hold our way of life to be infinitely superior to that of the totalitarian world, because we are dedicated to a set of spiritual and moral values that are timeless, and that reflect the conviction that this is a divinely oriented world.

We must not be embarrassed or reticent to say that the equality of all men is of greater fundamental importance than fir-

(Continued on page 18)



Foundations are being poured for the new plant at St. Matthew's Church, San Ardo. A 100-seat Church, Parish House and connecting buildings are now rising on this spot. In the background are the Rev. and Mrs. Charles Shulhafer, Missionaries from Costa Rica, who are watching the operation.

National Council Will Consider Proposal To Form Permanent Advisory Board

Proposal to establish a permanent Advisory Council to "think ahead" for the Episcopal Church on the whole Mission of the Church at the national and international level, was received at the Fall Meeting of the Church's National Council, and referred for further study to members and staff of all Departments. The proposal was advanced by a Special Committee of the National Council, created in response to a request by 1958 General Convention.

Appointed by the Presiding Bishop and headed by Bishop Walter H. Gray of Connecticut, the Committee of Conference on Overseas Missions making the proposal is composed of Bishops, Priests, laymen and laywomen. Its two-year study resulted from a request made by the 1958 General Convention that recommendations be made to "the National Council for leading this Church into greater understanding, support and service in its world-wide mission." The General Convention called for a recasting of traditional policies and methods, recognizing "a new area of enlarged responsibilities."

Bishop Gray explained to the Council that his Committee had tried to lay the groundwork for continuing constructive

thinking for the years ahead. The suggested permanent commission, he said, would recommend measures of policy, cooperating closely with other branches of the Anglican Communion, but acting independently of the administrative organization of the National Council. It would have no administrative authority.

"As things now stand, the world is moving faster than the Episcopal Church. We cannot slow down the world, even if we would; but we can and must speed up the Church," the report ends.

Some cogent figures were given in the report to explain this conclusion: Less than one-third of the world's total estimated population in 1958 was Christian. Of 30,000 American missionaries overseas, only 237 were sent by the Episcopal Church; Episcopalians figure only \$1.20 per member for foreign missions, although American Christians on the average give \$2.45; it takes 8,333 Episcopalians at home to support one missionary overseas; other Anglican missionary work has reached many more people—after 110 years of effort in Africa, the American Episcopal Church has only 8,087 members there, while in the same period the Church of

St. John's, S.F., Announces Inter-Church Activities

The Church of St. John the Evangelist in the Mission District has announced plans for a Fall program of inter-church cooperation with St. David's Presbyterian Church, also in the Mission District of San Francisco. The Rector of St. John's is the Rev. Ralph Bonacker; while the Rev. Edward Wright is Minister of St. David's.

Among the programs planned are a community Thanksgiving Eve Service to be held in St. David's Church; a joint Christmas Eve Midnight Eucharist at which the Congregation of St. David's will be invited to be guests of St. John's; and the joint sponsorship of a community Christmas Tree and Christmas Eve Carol Sing in Valencia Gardens.

Fr. Ewald Conducts Oakland Healing Mission

Saint Andrew's Church, Oakland, was the scene of a Mission of Preaching and Healing on October 23, 24 and 25, conducted by the Rev. Tod Ewald, Rector of Holy Innocents' Church, Corte Madera. In addition to Fr. Ewald, other clergy participating included the Rev. John Ashey, of All Saints', San Leandro; the Rev. John Spear, of St. Patrick's, El Cerrito; the Rev. Frederick Lattimore, of St. James', Oakland, and the Rector of St. Andrew's, the Rev. Robert Challinor.

Boar's Head Dinner Held At St. Mark's, Palo Alto

Annual "Boar's Head" Dinner of St. Mark's Church, Palo Alto, was held on Sunday evening, December 4. The event has been a pre-Christmas feature at the Palo Alto Parish where the Rev. Canon Edward E. West is Rector, for many years.

Just prior to the dinner, a service of dedication was held for two new windows in the Church, one given in memory of the late Dr. E. Tanner Brown, former Rector of the Parish, and the other in memory of Mrs. Beulah Radford.

England membership there has grown to 2,855,400; in all its overseas areas of responsibility, the American Episcopal Church has only 256,000 baptized members.

Need for more Church unity abroad, for better informed home clergy and missionaries and traveling laymen, for more autonomous national churches, is emphasized in the report. Stress is laid on the canonical fact that *all* Church members are commissioned as missionaries.

Diocesan Altar Guild Holds Oakland Meet

Semiannual meeting of the Diocesan Altar Guild was held Monday, October 3, at St. Andrew's Church, Oakland, beginning with a Choral Eucharist celebrated by the Suffragan Bishop, assisted by the Rev. Robert H. Challinor, Rector of the host Parish, and the Rev. Frederick Lattimore, Rector of St. James, Oakland, and the Rev. Hugh Weaver, Rector of the Church of the Incarnation, San Francisco. Bishop Millard, in his sermon, spoke of the "magnificent potential" of Altar Guild Groups, and his hope that women in increasing numbers may be drawn to this service in the Church.

Following the service, a luncheon was held in the Church dining room, prepared by a Committee of St. Andrew's Churchwomen, headed by Mrs. Harold Harlowe. During the luncheon, Mrs. Minnie Darling, President of the Diocesan Altar Guild, presented to the group the Suffragan Bishop, Officers of the Board, and guest clergy including the Rev. Wilfred Hodgkin, Rector of Christ Church, Alameda, and the Rev. William Carns, Rector of Grace Church, Martinez.

Roll call at the opening of the business session revealed that 202 women representing all southern Convocations were present, with two women having come clear from St. Stephen's Church in San Luis Obispo. Mrs. Darling stated that future semiannual meetings will be held in locations alternating between Peninsula and East Bay parishes, and the plans are underway to have at least one meeting in a southern parish.

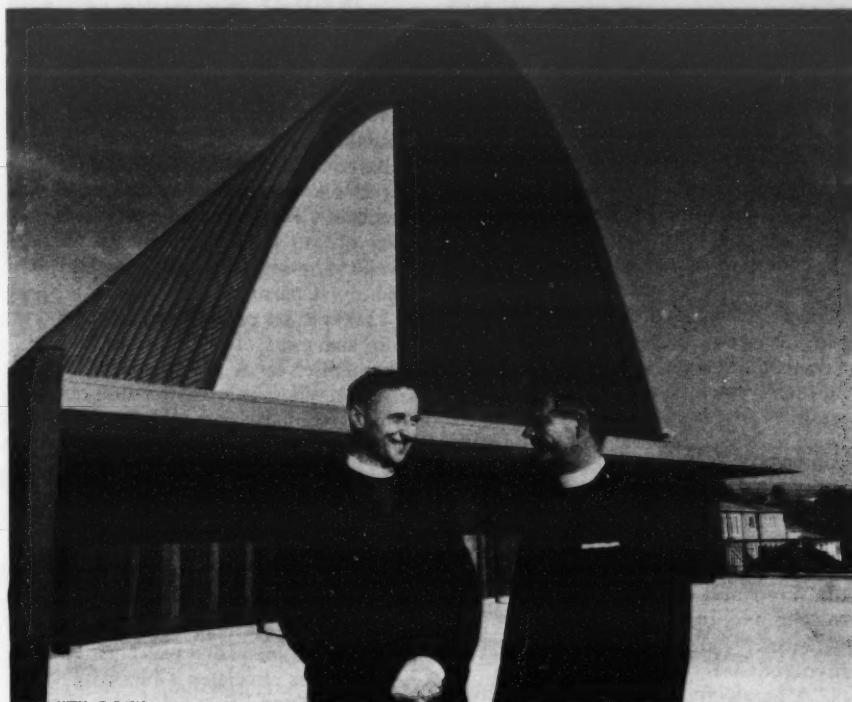
BSA Holds Church Census In North Salinas Area

The Rev. Ernest Hunt, Vicar of the Church of the Holy Spirit, North Salinas, has described as a "fantastic success" a religious census held during the Fall by the Brotherhood of Saint Andrew. Continuing a program which they have done in other places, the Brotherhood came into the new community of North Salinas and called upon every home there.

According to the Rev. Mr. Hunt, a large number of new names were secured.

Clergy Wife's Mother Called by Death

Mrs. Mary Elizabeth Callahan, mother of Mrs. James T. Golder, wife of the Rector of the Church of the Advent, passed away in Indiana in early October. A Requiem Mass was offered in the Parish on the day of her funeral in Indiana.



Distinguished visitor in the Diocese of California during the month of September was the Most Rev. George Otto Simms, Anglican Archbishop of Dublin, Eire. Bishop Simms conducted a session of the School of the Prophets, and spoke at Grace Cathedral during his visit here. He's shown in the picture greeting the Rev. John D. Spear, Vicar of St. Patrick's Church, El Cerrito. Bishop Simms particularly asked to visit this Church, since it is only the second Episcopal Church in the United States to bear the name of the patron Saint of Ireland. The congregation's recently completed dramatic new church building shown in the background

Bishop Shires Celebrates 10th Consecration Anniversary

Bishop Henry H. Shires, retired Suffragan and sometime Archdeacon of the Diocese of California, celebrated the Holy Communion at Christ Church, Alameda, on the Feast of St. Michael and All Angels. This was the tenth anniversary of the consecration to the Episcopate of Bishop Shires, who is a former Rector of the Alameda Parish.

New Vicarage Purchased By St. Aidan's, San Francisco

St. Aidan's Church, San Francisco, has announced purchase of a new Vicarage for their Vicar and his wife, the Rev. and Mrs. Gerard T. Mundy. The new Vicarage is located at 250 Juanita Way in the Mira Loma Park District of San Francisco, near the present Mission Church and nearer still to where the Mission hopes to locate in the future.

New Ben Lomond Vicarage

The Rev. and Mrs. Donald Holly, of St. Andrew's Church, Ben Lomond, are "at home" in a new vicarage in that Santa Cruz Mountain community. The mission is renting the vicarage, which is the summer home of Mrs. Nelson T. Shaw.

Rev. Richard Shackell Weds Jeannette Fayram

The Rev. Richard Shackell, Vicar of the Church of the Resurrection, Pleasant Hill, California, was married to Mrs. Jeannette Fayram in services at Grace Cathedral at noon on November 2. Bishops Pike and Millard officiated at the service, and there was a reception for friends of the couple in the Library of Cathedral House following the wedding ceremony.

All Souls' Christmas Fair

Annual Christmas Fair at All Souls' Church, Berkeley, was held in the Parish Hall on December 2 and 3. The Fair featured Christmas arts and crafts, as well as the traditional concessions.

Mrs. Albert Olson was General Chairman of the Bazaar, assisted by Decorations Chairman Mrs. Robert Gillies, and by Mrs. John Ott.

Parish Picnic at Incarnation

The Church of the Incarnation, San Francisco, held its annual parish picnic on September 24 at Robert's Park, Oakland. Rector of the Church is the Rev. Hugh L. Weaver.

LIVE to LEARN . . . *A column devoted to the task of education*

By The Rev. Canon Trevor Hoy

RISE AND SHINE—The newsletter of the Church of the Resurrection contained recently the following helpful words of its Vicar, the Rev. Richard Shackell:

"Most of us attend Church much as we do the theater, according to Søren Kierkegaard, the Danish philosopher-theologian. We sit down in a convenient seat, study the program and settle back to watch. We act as if we were involved in the Communion Service or in doctrinal teaching only aesthetically. But suppose that in this church drama the stage manager steps out, like some character in a Thornton Wilder play, puts his hands upon us, and draws us up to the front and center, compelling us to take part in the play.

"Now we are on the stage! We are involved!

"A brash, foolish disciple is denying his Lord, and we are inside that character. A diseased woman is healed, and we all feel cleansed. A strange man on the cross is dying, but He is dying for us. . . .

"And that is exactly the heart of Christian education. As Christians, we are caught up in the act of a drama we didn't write, thrust into a part we didn't choose, speaking lines we have not yet learned ourselves. It is our job to communicate the Gospel by becoming involved in it ourselves as actors and involving others in it."

Last month, the power of narrative as a means of bringing us to face the real issues of contemporary life was described. We saw how, at the National Canterbury Conference, a novel about the University sharpened our awareness of the human predicament to which the Gospel is always addressed. In truth, the message of the New Testament can never be meaningful to those who do not recognize their sinfulness, loneliness, self-centeredness and need for forgiveness, love, and understanding. Our Lord reminded us that He came not to call the "righteous, but sinners, to repentance." Certainly He had His tongue in His cheek—knowing that none can deserve the title of being perfectly "righteous."

The Department of Education, following such a philosophy, now has a Drama Unit under the able chairmanship of the Rev. Donald Stauffer of St. Christopher's, San Lorenzo. On his committee are serving representatives from the age-level sections,

as well as a representative from the College Work Division—the Rev. Roger Dissell. Under their leadership we have acquired 25 sets of plays, and have 8 copies of each play for use by play-reading groups. Our clergy have received a detailed summary of this library which also includes several recordings. They may be borrowed from the department for a nominal charge of \$1.00 per set per week, and each month more and more of our parishes are availing themselves of this resource. At the same time there is a play-reading group at Trinity Church, San Francisco, which hopes eventually to produce a play, and the Bay Area Religious Drama Society (BARDS)—an ecumenical venture—is currently producing *Jonah* by James Bridie. A performance of this was given at St. Francis' Church, San Francisco, October 23.

This is the season also for us to plan our Christmas plays and pageants. The Department has circulated a bibliography of suitable plays and is hopeful that as much imagination and effort as possible will be used whenever we offer drama for our children. We know how deeply involved they may become through such activities, and yet we may not realize how distorted may be the meaning of Christmas when a pageant is sloppily presented, or poorly selected. It may also benefit our Church Schools if we remember that there are pageants for every season of the Church year, and we need not confine our dramatic enterprise to Christmas. The use of drama is legitimate, however, only if it is related to the educational curriculum as a learning experience—and not for the edification and entertainment of doting parents.

It is not surprising that the Drama of Redemption can be communicated by our participation in a re-enactment of the great moments of our Lord's earthly pilgrimage—or by our identification with characters portraying contemporary life.

Dr. Paul Tillich, addressing the Institute for Ecumenical Studies in Evanston last year, had some timely things to say about Communicating the Christian Message today: (His lecture is given in the current issue of the *Episcopal Overseas Mission Review*) . . . Let me quote from his opening paragraphs to encourage your study of his analysis—which suggests the theological basis for the Church's rediscovery of drama as a central means of communicating the Gospel.

"I am not concerned in our discussion with the meaning of communication as . . .

ALMUS THORP INSTALLED AS SEMINARY DEAN

The Very Rev. Almus M. Thorp was installed in October as Dean of Bexley Hall, Episcopal Church Seminary connected with Kenyon College, Gambier, Ohio. Installing Officer was Presiding Bishop Arthur Lichtenberger. The new Dean is a graduate of Episcopal Theological School, and holds an Honorary Doctor's Degree from Bexley. He assumed his duties there in September 1959. His entire ministry has been spent in Ohio, except for a period as Secretary for College Work of the entire Fifth Province.

Salinas Church Enjoys 'Happy Holiday Lane'

"Happy Holiday Lane," Annual Fall Festival Bazaar, was held at St. Paul's Church, Salinas, on Thursday, November 3. Each of the Chapters of the Episcopal Churchwomen in the parish was responsible for one feature of the Bazaar, and traditional booths and concessions formed part of the celebration.

information, entertainment and advertising . . . but with the real meaning of communication, which is participation, or better, making others participate in the reality and meaning of something which is given. It is in this sense that I speak of communicating the Christian message. This participation can be of a contradictory nature. . . . It can have the character of a genuine rejection or it can have the character of a genuine acceptance. Not all acceptance or rejection of the Gospel is genuine. There are non-genuine forms of acceptance and rejection. In both these cases, communication in the deeper sense is impossible. Those who accept or reject in a non-genuine way cannot become objects of communication in terms of participation. Therefore, every true communication of the Christian message must break through the non-genuine rejection or acceptance. This is the first and, of course, the most difficult task of communicating the Gospel. . . .

"The question of communication . . . is to overcome three impediments . . . remoteness, ignorance and lack of existential participation. The latter is decisive. . . . We can show that the Christian message is an answer to the questions implied in the very existence of man. . . . The ways in which a human heart is opened are infinite, but as theologians, teachers, and primarily parents, we must show the existential significance of the Christian message to those who listen to us."

We hope that drama may serve to do this in your adult, youth, and Church School programs.

LETTERS TO THE EDITOR...

To the Editor: Sir,

Just read my latest PC and must comment that the magazine has become very readable. Much, much superior to the usual "House Organ."

However, as an admitted old-fashioned fuddy-duddy, I do take exception to the "St. Edmund's" article (p. 14) where the Saint is referred to constantly as "St. Ed." I do not know St. Edmund, and I assume he would not protest (audibly, at least) the back-slapping title of "Ed." However, somehow I feel that the modern age of familiarity goes too far at times.

Let me put it this way: I *can* eventually get used to referring to my rector as "John." someday I *might* become reconciled to calling my bishop "Jim." I *can't* imagine referring to my church (named after one of the great Apostles) as "Andy's Joint." AND if it becomes common in the church to refer to my Lord and Savior as "Joe" . . . I QUIT!

Very truly yours,
"Bill" Huber, Lay Reader,
St. Andrew's Church,
San Bruno, Calif.

EDITOR'S NOTE: Sometimes we think it wise to put a "by line" on a given story. Assuming that the Vicar of St. Edmunds knew his Church's patron saint much more intimately than we do, we by-lined the story in question—in lieu of a blue pencil! Incidentally, thank you for that first paragraph!

—"Dick" B.

To the Editor: Sir,

"Inasmuch as ye have done it to the least of these my brethren, you have done it unto Me."

Surely, giving to the Red Cross, Tuberculosis Seals, March of Dimes, Care of the Blind, and the many other charities we are called upon to give is giving to the "least of these" and therefore giving to God. Yet there are articles in the *Pacific Churchman* which seem to say that giving to the church only is giving to God. Perhaps we misunderstood. Here's hoping we did. Giving to the church is in a large measure giving to ourselves. We expect it to keep our children mentally healthy, to give them the right sense of values, to teach them to put first things first, and to give them ideals to work and live for.

We expect and get certain services from the church such as inspiring services and concern for us in emergencies. We believe we should know the church's budget and should give our share and more if possible.

Annual Christmas Festival At St. John's-in-the-Mission

"With Christmas in Mind" was the theme of the annual festival held at St. John the Evangelist Church in San Francisco's Mission District, November 4 and 5. Mrs. Natalie Wilmot was Chairman of the event, assisted by Tom Willis and Eleanor Hillman. The Rev. Ralph Bonacker is Rector of the Parish, as well as General Presbyter of the Mission Presbytery.

Week-end Retreat For Men of St. Peter's Church

The Vestry of St. Paul's Church, Redwood City, held a week-end Retreat and Conference for the men of the parish on the week end of November 4 at El Rancho del Obispo. This is the second such Conference sponsored by the Redwood City Vestry in the past year, and was attended by a large number of the Church's laymen.

Tithing is another matter. If a very wealthy man whose income tax bracket is 96 per cent, gave a tenth before taxes he would have nothing left, even allowing for the lower bracket the deduction might give.

Take a hypothetical case of a man of average income. He has a family, children, a son to put through college. If they are to keep mentally healthy they must have some pleasures, some of the good things of life. He has an elderly aunt who is ill. He keeps her in a nursing home. His niece needs an expensive operation. Being single her income tax has made her unable to save from her salary. He must keep a few funds sets aside for unexpected emergency—all this in addition to usual living expenses. These things are his job. He believes God expects him to do them and has given him the means or the ability to earn them to do his job. He cannot do them and give a tenth of his gross income to the church, yet such a man is really giving all, not just a tenth only to God.

Suppose he did give one-tenth of his gross income to the church and therefore could not keep his aunt in the comfortable nursing home, could not let his niece have the needed operation, and could not have any fund that would enable him to meet family emergencies. In other words simply could not do the job God has given him. Would his conscience be any clearer? Would he feel better or worse?

Helen Wood

EDITOR'S NOTE: The Department of Stewardship, asked to comment on this letter, suggests that tithing has been taught as a standard—one which each individual may vary, if prayerfully convinced of the necessity to do so.

—R.E.B.



MRS. ORVAL KELTNER

Mrs. Keltner Appointed To Salinas Choir Post

Mrs. Orval (Lorene) Keltner has been appointed as organist and choir director at St. Paul's Church, Salinas, according to the Rector, the Rev. J. Thomas Lewis. A member of the choir for the last 12 years, she has served as assisting organist during that time. She first began organ study under the late Harriett Nutt, a pupil of the famous Parisian organist and composer, Dr. Marcel Deupre.

For the last six years, Mrs. Keltner has studied more intensively with William T. Stone of Berkeley, Myron McTavish, F.A.G.O., Spokane, Washington, and R. Denton Hendrickson, most recently choir master of St. Paul's and now at St. Edmund's, San Marino.

Mrs. Keltner is taking musical courses at Hartnell College, Salinas, for the third year, and has attended many of the summer music school sessions held at the California School of Pacific Seminary at Berkeley.

Some of the most renowned organists, composers and choir masters of liturgical music are on the faculty. Dr. Leo Sowerby, noted composer of organ and church music and head of the Composition Department at Chicago Conservatory of Music, has been on the staff for the past two summers.

St. Michael's Christmas Fete

November 5 was the date of the Annual Bazaar at St. Michael and All Angels' Church, Concord. Theme of the Bazaar was "Christmas Gifts" and the traditional booths were featured.

SAN RAFAEL RECTOR WARNS ON TRANSIENT ASSISTANCE

Downtown churches through the Diocese may be interested in instructions from the Rector recently contained in the Parish Bulletin of St. Paul's Church, San Rafael. The Rev. John Riley, pointing out that the downtown location of a church meant that many transients come seeking financial aid, suggested to his parishioners that, if they were at the church when such an appeal was made, that it be answered "in kind" rather than in cash. Mr. Riley suggested that a person making such an appeal might be accompanied to the restaurant or bus station, where food or bus tickets could be purchased for him. He said that if any such requests were granted, he would, if asked, repay the donor from the Rector's Discretionary Fund.

'CHRISTMAS LANE' SUCCESS AT ST. JAMES' CHURCH, S. F.

Christmas Lane, complete with a Santa, came to St. James', San Francisco, on December 3, beginning at 10:30 in the morning and continuing throughout the evening. The Bazaar was featured by the traditional Christmas booths, with their gifts, homemade "goodies," Christmas Cards and festive wrappings, as well as enjoyable entertainment for the children.

In addition to luncheon and "snacks" a dinner was served at a very nominal cost from 5:30 to 7:30 in the evening. General Chairman of the Bazaar was Mr. Frank S. Caldwell, ably assisted by Mrs. Robert Smalley as co-chairman, and Mrs. William Miller in charge of decorations.

St. Baranabas', S. F., Sets Plans for Christmas Fete

St. Barnabas' Mission, San Francisco, will hold its Christmas Bazaar on Saturday, December 10, from noon until 5 p.m. The Bazaar will be in the Parish Hall of the Church, located at 459 Vienna Street, between Persia and Brazil Streets in the Excelsior District. In addition to items for Christmas Gifts, there will be games for the children and a snack bar serving coffee, cake, and hot dogs. Mrs. June Barton is General Chairman of the affair.

Watsonville Parish Holds Annual Patronal Festival

Annual Patronal Festival Dinner was held at All Saints', Watsonville, on November 6. The Men's Club of the parish cooked and served the dinner, according to the Rev. Reginald Rosson, Rector of the parish.

Diocese's Most Distinctive Church Building Seen at St. Anselm's Fall Dedication

Dedication of the recently completed "Church in the Round"—St. Anselm's Episcopal Mission, Lafayette, was held Saturday, October 22, at 10:30 a.m.

Bishop Pike was the Officiant, assisted by Bishop Shires, Bishop Millard, and the Rev. Clarence H. Stacy, Vicar of St. Anselm's.

The novel new church, which is patterned after world-famous St. James-the-Fisherman in Wellfleet, Mass., features an altar in the center of the building under a large skylight, with pews for the congregation surrounding this focal point. Modern in concept, the design nonetheless reflects the early Christian worship around the Lord's Table.

The Church will seat 420 people, and yet no one is more than six "rows" away from the central altar.

Mr. Claude Stoller of the San Francisco architectural firm of Marquis and Stoiler, is the architect of St. Anselm's, and he based his work upon that of Mr. Olav Hammarstrom of Michigan, who designed the Massachusetts Church. Contractor was Harold Speagle of Berkeley.

Interior design of the Church features exposed redwood columns and beams in geometric patterns, against blue walls and ceilings. The Chancel in the center under

the Ark of the Covenant is carpeted in gold; the altar, draped with coarse, woven linen cloth, is surmounted by a hanging cross fully illuminated by natural light from the skylight above. Exterior of the building, blending into the rolling landscape, is finished with rough cedar shakes.

The Parish Hall, adjoining the new Church, and the sites for future school buildings, surround a close. Parking space for 100 cars is on the southern portion of the 5½-acre property. The Vicarage and Canterbury Chapel occupy the northern section.

Growth in the Mission since its establishment January 15, 1959, has been so great that four services are now required each Sunday morning. The feature of the worship there is lay participation, in which the congregation, seated close to the altar, furnishes Lay Readers who stand where they are seated with their families, to read the Lessons. Laymen bring the Oblations of bread and wine in, as well as the alms, and the choir is seated with the congregation to lead it in the corporate singing of the service.

Total cost of the new Church and Parish Hall was \$130,000, while other facilities at the site brought the total cost up to \$165,000.

NEW GIFTS ARE RECEIVED BY ALL SAINTS' CHURCH, S.F.

"The Rector's Note Book," the Parish Newsletter at All Saints' Church, San Francisco, reports the acquisition by the Church of several gifts during the summer months. A stained oak baldachin was provided for the St. Mary's Shrine by Mr. and Mrs. G. Harry Blair, from materials provided by Mrs. K. G. Pedley.

Three new stained glass windows were installed in the nave of the Church, depicting St. Andrew the Apostle, St. Patrick of Ireland, and St. Stephen, Deacon and Proto-martyr.

Finally, a pedestal holy water font fashioned of Italian marble was given to the Church in his memory by friends of the late William Giles.

On a more mundane level, gifts from several individuals and organizations within the Parish provided the Church office with a new mimeograph machine, and Mr. Howard Robertson and Mr. Mike Hoffhine made good use of paint donated by the Sea Scout Troop which meets at the Parish to repaint the iron fence in front of the Church and the Parish Hall porch.

St. Cyprian's Announces 'Green Stamp' Collection

Mrs. Edward Hambrick of St. Cyprian's Church, San Francisco, has announced that the women of that Church are holding a "Green Stamp Collection" for the benefit of the Congregation's new Church building, which will be completed in December. Mrs. Hambrick said that the idea had come from a parish church in Gary, Ind., which had completely furnished its kitchen with the help of stamps given by the members of various parishes throughout the city.

Women of St. Cyprian's are writing to all the parishes in San Francisco and throughout the State, asking that members of the parishes share their stamps with St. Cyprian's for a period of three months. She said that while any type of stamp will be accepted, green stamps will be preferred.

Churchmen desiring to participate in the project should send stamps to Mrs. Edward R. Hambrick, 1655 Plymouth Avenue, or Mrs. Elmer McLaughlin, 2058 Golden Gate Avenue, San Francisco.

Alameda Youngsters Host SLO Youth Caravan

The House of Young Churchmen of Christ Church, Alameda, played host on Saturday, October 15, to 108 young people from San Luis Obispo County, who were in the Bay Area to attend Youth Vespers at Grace Cathedral. They were accompanied on their trip by their Advisor, the Rev. K. Bradford Brown, Assistant Director of Education for the Coastal Presbyteries.

Arriving at 6 p.m. Saturday, the San Luis Obispanians were greeted by the HYC at Christ Church, and were guests at dinner; an evening of dancing and games followed, and the evening was closed with a service conducted by the Rector of the Parish, the Rev. Wilfred Hodgkin.

On Sunday, the visitors attended the 9:15 service at Christ Church, and then were joined by the Alameda young people in a picnic at Golden Gate Park. Following this, the entire group attended the Youth Vesper Service at Grace Cathedral.

Accompanying the visitors from the south were, in addition to the Rev. Mr. Brown, the Rev. Robert Adams, Vicar of San Ardo and Jolon; the Rev. William Hogshead, Vicar of Shandon and Parkfield; Miss Betty Clingman and Mrs. Alice Rouse of Arroyo Grande; Mrs. Dorothy Langlois and Mr. Brent Lathrop of San Luis Obispo; Mr. and Mrs. Don Austin of Atascadero, and Mrs. Phyllis Little of Morro Bay.

Advisors to the Young Peoples' Group at Alameda include the Rev. John A. Shively, Mr. Earl Smedley, and Mr. Earl Rankin.

CDSP ALUMNI NEWS SOUGHT BY PRESIDENT

The Rev. Peter Barker, 115 East Miner Ave, Stockton, President of the C.D.S.P. Alumni Association, has written of his interest in publishing news about Graduates of the School. He has asked that any C.D.S.P. Graduates contact him in the event of change of cure, significant building programs, or other newsworthy events concerning themselves.

Christmas Tea Scheduled In Burlingame Parish

"Design for December," traditional Christmas Tea, Gift and Decor Show of the Episcopal Churchwomen of St. Paul's, Burlingame, will be held in that Parish, December 7. All of the Episcopal Churchwomen groups are planning to participate in the annual fund-raising affair. Mrs. C. Coolidge Kreis is President of the Episcopal Churchwomen in the parish, and Mrs. Floyd Huff is Chairman of the Holiday event.



Captain Ben W. Sarver, commanding the missile cruiser USS Oklahoma City, greets Bishop Pike (center) and Methodist Bishop Donald H. Tippet upon their arrival on the cruiser where they were Capt. Sarver's guests.

'Ghiberti Gates' Arrive for Cathedral

The first five of a total of 58 panels which are replicas of the great Ghiberti Gates of Florence, Italy, arrived in San Francisco October 12, where they will ultimately adorn the new eastern facade of Grace Cathedral.

Dean Julian Bartlett was on hand at the airport to meet the shipment, and accompanied the panels by armored car to the Palace of the Legion of Honor, where they will be on display December 12 through 19.

The originals, of which these are the duplicates, are installed in the Baptistery in Florence during the 15th Century. During World War II they were removed and put in the keeping of a Florentine foundry operator, who made a set of molds as "insurance" against their being destroyed. Because of the type of mold that was made, only one copy is possible; and, thanks to the generous gift of Mr. and Mrs. Charles D. Field, this "only copy" will be located in Grace Cathedral. According to Dean Bartlett, it will be at least 18 months before all the panels can be brought here and assembled.

Mrs. Field's mother, Mrs. Frank S. King, has donated the funds needed to erect the great eastern portal, where the gates will be the main entrance doors.

TWO BISHOPS ARE GUESTS ABOARD U.S. NAVY CRUISER

Bishop Pike and Bishop Donald H. Tippet of the San Francisco Area of the Methodist Church, were recent guests on board the guided missile cruiser USS Oklahoma City October 7 at the San Francisco Naval Shipyard. The two clerical visitors were given a tour throughout the light cruiser following lunch with the ship's Commanding Officer, Captain Ben. W. Sarver, USN.

The Oklahoma City was built during World War II, and participated in action at Ulithi, San Pablo Bay, and Leyte. She later took part in the occupation of the home islands of Japan.

Parish Bazaar Is Held At St. Paul's, Walnut Creek

November 4 and 5 were the dates of the Parish Bazaar at St. Paul's Church, Walnut Creek. Operating under difficulties, since the Parish does not presently have a Rector, the Bazaar was nonetheless declared to be one of the most successful in recent years. Other Fall events for the Episcopal Churchwomen in this active Parish included a rummage sale, a pot-luck luncheon, a tea, and a bridge luncheon. Members of the Parish also attended Retreats during the Fall, led by the Rev. C. Corwin Calavan, at St. Dorothy's Rest.

CARE OF THE CHURCHES

(Continued from inside cover)

bodies.

2. When the HUAC planned to visit San Francisco the previous time, our Department of Social Relations protested, and its protest was praised in an editorial in the *San Francisco Chronicle* as having had a large part in the failure of the Committee to come. Naturally, their feelings were hurt and so they made a new "try" (though they had nothing of particular interest to "hear" when they got here). Our Department protested again and the Council of the Diocese, without a dissenting vote, supported the Department.

3. The students of the University of California (no evidence of Communist affiliation) decided to join in this quite general protest against the un-American activities of this Committee. They requested that a representative of our Diocese read, at their peaceful protest meeting in Union Square, the Church's official statement. We want nothing the Church does to be "in a corner"; and Canon Byfield agreed to perform this task for the Diocese. He read the statement and returned to his office. Later, in the corridors outside the hearing—from which all had been barred (in spite of previous promises to the students, who did not hold special tickets issued to friends of the Committee—those who could be counted upon to say "hurrah") the students became noisy and difficult. Then something near to a riot occurred. Immediately I issued a statement deploring this type of behavior on the part of the students, and it was run in the next morning's paper along with a similar condemnation by the American Legion (hardly a Communist front).

This gives the lie to the group of fundamentalist Baptist ministers in the city who claimed that we had encouraged the riots (this claim has appeared in all kinds of cheap and vicious right-wing publications throughout the country and was even put in the Congressional Record by a member of the HUAC).

These facts are all clear and have been carefully reported in the newspapers; so there is no question as to the role of the Diocese in this matter.

But more basically, why are so many Church bodies and spokesmen (as well as many others) opposed to the way this Committee and its dangerous counterpart, the Senate Internal Security subcommittee, have been behaving? Is it because we are "soft" on Communism and Communists? Not at all. It is simply because we do not want Communist methods to become prevalent in this country (if they do, then Communism will already have won here). The Committees referred to have been so grotesque in their methods that some (including our Diocesan Department of So-

cial Relations) have been goaded into calling for the abolition of the Committees. I personally do not hold this view. I regard any legislative body as having the right to appoint committees to gather data in connection with relevant legislation. Were they producing any relevant legislation I would certainly defend their role. Instead, they assume a judicial role: their aim is to "ferret out" individuals who are dissenters from the line held by the majority of the Committee. Many American citizens encourage them in this particular role.

Now, one of the most important things about the American system is its doctrine of separation of powers. The Executive, the Legislative, and the Judicial each have their own defined role and their own proper procedures. The Judicial Department of our Government provides important guarantees, grouped under "due process of law": the right of an accused person to confront his accusers, his right to cross-examine them, and his right to adduce independent testimony on his own behalf. The two Un-American Activities Committees afford none of these guarantees—indeed do not allow their exercise under any circumstances. But there is no reason that they should when they are engaged in investigation related to legislation. But when they seek to have individuals judged by the community or seek to have them "rooted out" of their jobs (as teachers, public officials, or in industry), they are achieving judicial results, without judicial guarantees. More than that, because there are no judicial guarantees, members of these Committees, demagogues principally, are seeking to use their power to achieve particular objectives: for example, Senator Eastland has been using the Senate Internal Security subcommittee to try to prove that anybody in the South who is for integration is a Communist. This Committee and the HUAC have been trying to prove that any dissenter from "safe" views is a traitor. The serious un-Americans in this country, principally the segregationists whose activities are causing us to lose uncommitted nations of the world—largely dark-skinned—are achieving for us an increasing U. S. self-containment. But these Committees are not interested in this type of un-American activity; they are interested in some school teacher who may be corrupting a kindergarten because she once read a book by Karl Marx. As to the purport of the work of these Committees and the reason why the Congress should be urged to reform their procedures and methods, I quote an editorial from *The New York Times* (I hardly need to remind you that *The New York Times* is hardly a subversive publication; though it came out for Kennedy this time, it came out for Eisenhower last time):

Too frequently in the past Congressional committees seeking to preserve the security of the United States have failed to understand the meaning of the First Amendment, confusing dissent with disloyalty, criticism with subversion. This was McCarthyism, which has declined but has not yet died. Too frequently in the present do we still see evidence of the same mentality, in both the Senate Internal Security subcommittee and its counterpart, the House Un-American Activities Committee.

At the present moment the Internal Security group is the more obvious offender. It is attempting to force the scientist, Linus Pauling, to reveal the names of persons who helped collect 11,000 signatures to a 1958 petition urging an international agreement to stop testing nuclear weapons—something that the committee apparently feels had a subversive tinge to it at the U.N. then, although the United States Government is pursuing the same objective at Geneva now. Dr. Pauling says that to make public the names of those who helped circulate the petition might lead to "reprisals." Whether or not his fears are justified, it is evident that the committee is pursuing its usual policy of harrassments of suspected left-wingers and dissenters in its pursuit of Dr. Pauling.

The mentality of the Senate committee is well illustrated by another matter that has recently come to light.

This was its degrading action last spring in questioning Kenneth Tynan, the British drama critic who was then visiting this country, about his views on Cuba and about the script of a television show he had helped produce in England voicing the opinions of a number of well-known American "dissenters." To suggest, as the questioning did, that there was something wrong in Mr. Tynan's holding political opinions contrary to those of the President of the United States makes the committee appear even more ridiculous than it is and—something much more important—undermines American democratic principles.

And—just to remind ourselves that all the infringements of personal liberty are not committed by Congressional committees but sometimes are committed by their state counterparts—Dr Willard Uphaus is still in a New Hampshire Jail.

The Church certainly does not intend to find itself silent among the voices opposing attempts to destroy freedom in this

CARE OF THE CHURCHES

country—or anywhere in the world. The work of the devil [see the Collect for Epiphany V] brought out a charge from Senator McCarthy's chief research assistant that there were 7,000 Communist Protestant ministers. In a week we disposed of him—and not too long thereafter, of Senator McCarthy. I will remind you again of one of my favorite quotations—from the Calvinist Beza: *The Church is an anvil that has worn out many a hammer.*

WITH THE SUFFRAGAN BISHOP . . .

(Continued from inside cover)

herd but he is also in a very real sense the representative of God the Father who not just wants the best for his people but wants his people to develop their potential, and this in turn includes a sense and practice of Christian Stewardship. And if we have a share of God's given goods with God, it is not an attack (or a shearing) even though it often calls forth response as if it were from the reluctant sheep. And yet, the reluctant sheep, after he has committed himself to Christian Stewardship is the most enthusiastic supporter of Christian Stewardship after he has experienced it.

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Kenya Official Speaks Under Church Auspices

Dr. Gikonyo Kiano, Minister of Commerce and Finance of Kenya, Africa, spoke at Olney Hall, College of Marin, in Kentfield, on November 28, under the auspices of St. Cecelia's Guild, Church of Our Saviour, Mill Valley, and of the International Relations Section of the American Association of University Women, Mill Valley Branch.

Dr. Kiano spoke on the subject "Africa, the World, and the West." In addition to giving Marinites the opportunity to hear the first East African to earn a Doctor of Philosophy degree, the program also furnished, through donations, support for 30 Kenya students now attending various colleges in the Bay Area. The speaker was provided by the "Committee for Kenya Students," of which Mrs. Robert Scalapino is Chairman, Dr. Scalapino and the Rev. Roy Nichols are co-chairmen. Dr. Kiano was in the Bay Area to address the Institute of International Education, and also made several appearances in Berkeley.

Alameda Youth Group Holds Week-end Retreat

The Episcopal House of Young Churchmen of Christ Church, Alameda, recently held a week-end Retreat at Stonetree Retreat Center near Sonoma. Twenty-six young people under the leadership of the Youth Advisor, Mr. Earl Smedley, the Curate; the Rev. John Shively, and the Rector, the Rev. Wilfred Hodgkin, spent a "dual purpose" week end, part of which was devoted to Retreat with meditations by the Rector, and part of which was spent in advance planning of the work for the coming year.

FISHERMEN'S GROTTO

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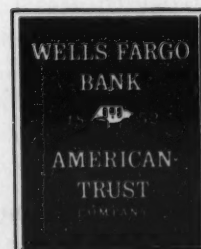
9 FISHERMAN'S WHARF

PLAN FOR THE PLEASURE OF GIVING

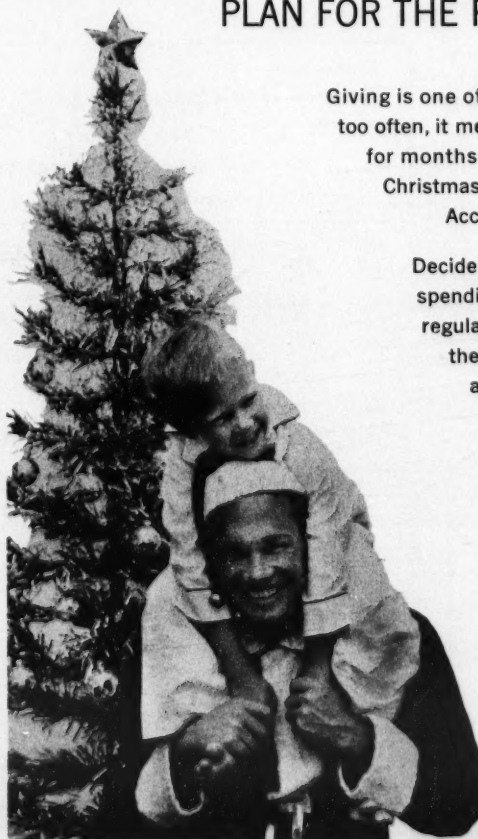
Giving is one of the many joys of Christmas. But, too often, it means extra bills that strain a budget for months to come. So, make sure your next Christmas is carefree. Start a Christmas Club Account now at our office nearest you.

Decide how much you need for Christmas spending. Then, during the year you make regular deposits, or authorize us to deduct them automatically from your checking account. You will receive a check for the total, plus interest, in time for next year's Christmas shopping.

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AMERICA --

(Continued from page 9)

ing the heaviest nose cone.

That the supreme value of the individual human personality is not to be compared with the orbiting of the moon.

These are the kinds of things we must say to all the world, with particular reference to those who consider themselves neutralist or uncommitted.

In the spirit of today's parable, we should probably spend less time deciding who is worthy of our friendship, and more time trying to understand who needs our help, and in what ways. Less time in mere selfish safeguarding of our own interests, and more time in perceiving that our interests are other people's and theirs ours. In St. Francis' well-known prayer he says: "O Lord, grant that I may not so much seek to be consoled as to console, to be understood as to understand, to be loved as to love." In this spirit it might be much more profitable for our nation to spend more time understanding the problems of our neighbors, and less time complaining that they do not understand us.

We need at the same time to make sure that we do not thoughtlessly permit ourselves to be misrepresented on the world scene. We need to project our basic convictions in straightforward fashion.

Perhaps our society has become too timid to speak out for principle. If that be true, so much the worse for us. Our first order of business should then be to re-examine the values of American life at every level.

Unless we can affirm with pride and deep conviction that "all men are endowed by their Creator with certain inalienable rights..." and that we are "dedicated to the proposition that all men are created equal..." and such other basic articles of the American creed—unless we can affirm these principles with total sincerity, we will not be qualified for world leadership in the only respects that matter.

I have tried to consider with you this

morning both the personal and public implications of the Gospel lesson for the day. I think these implications have been validly drawn. I feel it is essential that we consider these problems in the light of Christ's teachings, whether or not we agree in detail upon specific answers. The "good news" of the Gospel challenges us to achieve high standards in our conduct as individuals and as a nation. Our faith requires more of us than passive belief.

I would like to close by sharing with you the warning of Dr. Luccock, emeritus professor of preaching at the Yale Divinity School, that we are in danger of having the New Testament abbreviated to the single word, "relax"; in danger of having certain portions of the Gospel rewritten to read: "If any man would follow me, let him keep down his blood pressure"; or, "Go ye into all the world and relax."

I think it is not too much to ask that we remember that our Lord lived a disturbed, and by normal standards, an unsuccessful life. He was deeply moved with compassion by the conditions of the people around him. He was concerned at the most fundamental level when he saw the mass of the people harassed and bewildered; "like sheep without a shepherd." He seemed never to have mastered the art of relaxation and absence of tension which is sometimes so glibly proclaimed as his message for us. He remained disturbed—carried tension with him to the end—and he died on a cross.



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BISHOPS' CALENDARS

January

BISHOP PIKE

- 14 Ordination to the Priesthood, the Rev. Robert Adams, St. Matthew's, San Ardo.
- 15 Paso Robles Presbytery Service, St. James', Paso Robles
- Central Coast Presbytery Service, St. Stephen's, San Luis Obispo
- 16 San Luis Obispo Convocation.
- 18 San Mateo Convocation
- 19 Oakland Convocation
- 20 California Advisory Committee to the Commission on Civil Rights, Sacramento
- 22 Confirmation, Union Service, Carmel, Carmel Valley, Big Sur
- King City Presbytery Service, St. Mark's, King City
- 23 Monterey Convocation
- 24 Diocesan Council meeting
- 26 Annual meeting, Canon Kip Community House
- 28 Dedication of the organ, St. James', Monterey
- 29 Confirmation, St. James', Watsonville
- 30 Reception for Clergy and wives, the Bishop's House
- Recital, organ and orchestra, Grace Cathedral
- 31 Diocesan Convention

February

- 1 Diocesan Convention
- 2 Episcopal Churchwomen's Annual Convention
- 4 Invocation, California Newspaper Publishers Association, Jack Tar Hotel
- 5 Preacher, Grace Cathedral.
- Confirmation, All Saints', San Leandro
- 8 Seminar, San Jose State College
- 12 Confirmation, Good Shepherd, Belmont
- Institution of the Rector, St. Paul's, Walnut Creek

January

BISHOP MILLARD

- 15 Confirmation, Trinity, Oakland
- Confirmation, St. John-the-Baptist, Capitola
- 17 Marin Convocation
- 18 San Francisco Convocation
- 19 Santa Clara Convocation
- 22 Confirmation, St. John-the-Divine, Morgan Hill
- 24 Diocesan Council
- 25 Ordination to the Priesthood, the Rev. Arthur Gans
- 29 Confirmation, St. Francis', San Jose
- 31 Diocesan Convention, Grace Cathedral

February

- 1 Diocesan Convention, Grace Cathedral
- 2 ECW Annual Meeting, Grace Cathedral, Anniversary of Consecration
- 5 Confirmation, St. Barnabas', Antioch
- Confirmation, St. Alban's, Brentwood
- 12 Confirmation, St. Peter's, San Francisco
- Confirmation, St. Columba's, Inverness cum Bolinas

THE CARE OF ALL THE CHURCHES

By THE RT. REV. JAMES A. PIKE, J.S.D., S.T.D.

One of the aims in the Charter of our Cathedral Church is the promotion of the unity of Christ's Church; and we certainly fulfilled that role in the great service on the Sunday morning on which the General Assembly of the National Council of Churches opened. As most of you have read, Dr. Eugene Carson Blake, Stated Clerk of the United Presbyterian Church in the U.S.A., who was our guest preacher, announced a proposal for the union of four major bodies which received widespread national attention and interest on the part of Christians of many affiliations throughout the week of the NCC meetings and thereafter.

During the week which followed, Dr. Blake and I appeared at a number of press and TV conferences on the matter and on the following Monday, I appeared with him on CBS's television network's *Face the Nation*, at which time we were further interviewed by reporters concerning the plan. In the same week, leaders of various churches were interviewed and issued press statements; included was a favorable response by our own Presiding Bishop. On the Friday morning of the Assembly, I invited to the Cathedral Close representative leaders of each of the four Churches for a celebration of the Holy Communion according to the Liturgy of the Church of

(Continued on page 18)



WITH THE SUFFRAGAN BISHOP

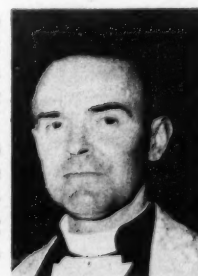
By THE RT. REV. RICHARD MILLARD, D.D.

A church building does not have to be very old before it begins to reflect the feeling of those who have had a share in its building and the life that goes on in it. Its design, its furnishings, and particularly its memorials tell of the men and women who have worshipped here. Think of the memories evoked when you sit waiting for the Service to begin in your Parish Church.

This recollection of men and our appreciation of them provides a needed balance to the 20th century concept that history makes men and the mold of the organization man is the form into which humanity is poured. A belief in God makes the difference between the feeling that life goes forever in circles and that there is plenty of motion but not a foot of progress, that the scenery is forever and eternally the same and the feeling that there is a pattern in life and that the years are not just passing aimlessly and continually but in them a pattern is being woven in which each man has his part.

The most important thing that a man can bring into the new year is his confidence in God and God's purposes for men. A ship upon the water gives the appearance of being in motion upon a restless sea but this is only possible because the sea is contained within its bounds and

(Continued on page 14)



National Council of Churches Meets In San Francisco, Top Speakers Tell of World's Demands Upon Church

By Canon Richard Byfield

A huge service in San Francisco Civic Auditorium on Sunday, December 4, marked the opening of the five-day Triennial meeting of the National Council of Churches. The Council, which encompasses the major Protestant, Orthodox and Anglican Churches of the Nation, included delegations from thirty-three denominations—all united in their belief in "Jesus Christ, Living Lord of All Life," the Convention's theme.

The San Francisco meeting was the tenth anniversary of the interdenominational Council, which was formed out of the old Federal Council of Churches in 1950. Speaker at the opening session was the Reverend Doctor Edwin P. Dahlberg, President of the Council, and a Baptist Pastor. He said that the ten years of the Council's history "have presented mankind with a mounting turbulence and change that challenge the churches to an even greater purpose in their life and work together. The moral and spiritual issues confronting the Churches are stupendous in their dimensions," Dr. Dahlberg added.

Dr. Dahlberg, addressing the capacity crowd at the opening session, continued, "Decisions must be made in every field of life; the culture of our youth, utilization of the mass media of communication, the release of lay forces of Christianity, the nature of the unity we seek, the establishment of justice and peace in the life of industries, races and nations, and the development of a theological understanding commensurate with the unbelievable advances of science and learning in our time."

Dr. Dahlberg's opening statement sounded a true "key note" for the balance of the Council Meeting — for questions were raised in nearly every one of the areas of which he spoke, and calls for further action by the Church in the world were frequent.

Obviously, it is impossible for *Pacific Churchman* (with its one-man reportorial staff) to give complete coverage of the Council's many activities, and of the great number of speakers whose voices were heard. We shall attempt, however, in the following paragraphs, to sum up some of the high points of the Council's various sessions. It is hoped that *Pacific Churchman* readers will be able to "fill in the gaps" through having read the many stories which appeared in local newspapers during the week of the Council Meeting.



The Bishop of California and the Rev. Eugene Carson Blake, Stated Clerk of the Presbyterian Church in the U.S.A., are shown in procession at Grace Cathedral shortly before Dr. Blake preached his historic sermon "A Proposal Toward the Reunion of Christ's Church." Bishop Pike, in his column in this issue of *"Pacific Churchman"* has outlined in detail the main points of Dr. Blake's proposal.

Douglass and 'Materialism'—

The secular press was somewhat misled by the Rev. Doctor Truman B. Douglass, Executive Vice-President of the Board of Home Missions of the Congregational Christian Churches, who spoke on "The Lordship of Christ in a Technological Age" before the Division of Christian Life and Work on Monday, December 5. Dr. Douglass, who based many of his remarks on William Temple's celebrated observation that "Christianity is the most materialistic of all the world's religions" called for a return to the Sacramental conception of

life; and asked the Churches to slough off the "phony spiritual values" that are "huckstered" in Madison Avenue fashion.

Far from asking the Churches to "adopt" materialism, as the daily press suggested, Dr. Douglass took the position that "materialism" was already an essential part of the Faith.

In speaking of the technological society in which we now live, Dr. Douglass pointed out that, whether Christians like it or not, the technological revolution has occurred, and that little value will come

(Turn to next page)

from attempting to foster some kind of "return" to the pretechnological age. "The Church's task," he said, "is not to resist technology, but to guide it, like all of life, into the service of Jesus Christ." "We must," he added, "help man to see himself as something more than a 'consumer.'"

Bp. Oxnam on Revolution—

For many in attendance, the high point of the National Council sessions was the address on Tuesday evening, December 6, of Methodist Bishop G. Bromley Oxnam, who recently retired as Bishop of Washington, D. C. Bishop Oxnam called upon America to adopt a new system of national accounting which includes moral and cultural values. "What are the dollar losses that accrue to a Nation that fails to develop the talents of its potential scientists, artists, musicians and writers?" he asked. "I have no objection," he said, "to a bonus for the President of General Motors, but what kind of accounting is it that justifies a General Motors bonus but sees bankruptcy when someone advocates \$15,000 each year for an exceptional High School teacher?"

Bishop Oxnam, whose topic was "Christian Witness in an Age of Revolution," spoke of "cracks in the social crust" which must be "repaired before they turn into earthquakes." "There is no valid reason for revolution by violence if the Christian Witness is effective in social and personal factors," Bishop Oxnam said.

Speaking of Congressional investigative techniques, and the practice of calling "Communist" those with whom we disagree, Bishop Oxnam added: "Unity demands repentance. Strident voices, the use of the contemporary rack and the method of inquisition, the injection of hatred and the practice of perjury upon the part of opponents of the reunion of Christians, all in the name of doing the work of the Lord, must go!" He continued to refer to "men who seek to hide their stupidity in the cloak of patriotism" and publish lists of "alleged associations" of members who attend Church Conferences dealing with international affairs.

"Christian Witness must preach prophetically the perfectionism of the Faith and yet realize that we move to the summons of the perfect," Bishop Oxnam said. "We test the concrete proposal by the absolute." Bishop Oxnam spoke before a General Assembly Plenary Business Session of the NCC.

Bp. Pike and 'Horizons'—

On Monday evening, December 5, Bishop Pike addressed the Department of Home Missions on the topic "Horizon in Home Missions." Commenting on the proposal made earlier by Dr. Eugene Carson Blake (see Bishop Pike's column in this

issue of *Pacific Churchman*), the Bishop said: "Discussions at 'summit level' of Church Unity are important, but local 'break-throughs' are important, too. In the Diocese of California, the Episcopal Church is prepared to work with other denominations in establishing Missions in new areas, and such cooperation may provide a pattern for ecumenical work at the higher level of Church life."

Bishop Pike also spoke of the difficulties the Church faces in a world where dissent is often confused with lack of patriotism. "Many clergy have not yet learned to cope with the charge of disloyalty as they attempt to apply a prophetic voice to the ills of society," Bishop Pike said.

Following Bishop Pike's address, a panel of "reactors" commented upon the Bishop's remarks, and discussed the problems he had raised.

Bishop Pike also addressed the Christian Education Assembly on Thursday morning, December 8, on the subject "The Culture in Which Our Families Are." Speaking of the demands of the modern culture, Bishop Pike said that the Church needs to find a new language to address a modern age. "Even the 'beats' should not be overlooked in this search," he said; "take that phrase 'the most,'" he said. "It's a wonderful way of describing God." Bishop Pike called for a "re-translation" of the Gospel Truth, urging his audience of clergy and lay leaders to find new and fresh ways of telling the Bible messages "so that they are understandable to people of our culture."

Dr. Still and Migrants—

"New dimension in Mission—the Migrant Ministry" was the topic of the Rev. Douglas M. Still, State Director of the Migrant Ministry of the Division of Home Missions, NCC, who spoke before the Christian Education Assembly on December 8. Dr. Still described the problem of agricultural migrants "as national scandal" and pointed out that such workers nationally have an income of less than \$900 per year, the lowest standards of health in America, and a record of deprivation of most of the advantages of which we think as "The American Way of Life." "Yet," he said, "they constitute an essential labor supply in our economy, and something must be done to help them take their rightful place in society."

Dr. Still spoke of the work of the Methodist Church in Mendota; the Disciples of Christ in Dos Palos; the Congregationalists in South Bakersfield; the Lutherans in Lamont, and the Presbyterians in Brawley. Each of these churches has, in recent years, conducted what he described as "a creative program" in relation to the Migrant Ministry.

Perhaps as a result of Dr. Still's presentation, the Assembly voted on Friday, December 9, a motion of "support" for the AFL-CIO efforts to improve the lot of the migrant worker through organization into Unions. The Resolution, which passed unanimously, called upon Christian employers to take steps to support their migrant laborers in their search for equal status and dignity in the Community.

Bp. Newbigin's 'Union'—

Speaking before the General Assembly on Thursday, December 8, Bishop Leslie Newbigin, General Secretary of the International Missionary Council and Bishop of the Church of South India, spoke of "The Mission of the Church to all the Nations." Calling for a "recovery of faith in life in the Church, the Body of Christ," Bishop Newbigin spoke of the successful venture in Church Unity in South India, and said, "Our divisions mean that somewhere, somehow, some of us have misunderstood Our Lord."

While the Bishop pointed out that Unity in truth does not necessarily mean "unanimity in verbal statement," he also added: "In a real sense we do not know the truth except as we obey and do." He said that Mission Work in foreign lands is greatly hampered by the divided witness which is made by a Church which is itself divided into a multitude of denominations and sects.

The Bishop suggested that local groups all over the world study the significance of the statement recently adopted by the Faith and Order Commission of the World Council of Churches. The statement calls for unity "which brings all in each local place into a fully committed fellowship with one another through one Baptism into Him, holding the one Apostolic Faith, reaching out in Witness and service to all . . ." The Bishop opened his remarks by saying, "It has become common to say that we live in an age of revolutionary change. It is not as common as it should be for Christians to welcome this fact. Yet surely we should welcome it—not merely because of the challenge which it offers to any man of faith and courage, but because it is precisely what Our Lord led us to expect."

Other Speakers Heard—

Other talks of interest were given by the Rev. Herman F. Reissig, who spoke at a "Bread for the World" luncheon on the topic "This is our world—this is our most solemn obligation." He spoke of the poverty and degradation in which the greater portion of the world's population lives, and called upon the Churches to meet their obligations in feeding the hungry and

(Continued on page 17)

Annual Theological Education Sunday Dates Told; Voluntary Offering Helps Meet CDSP Requirements

The Church Divinity School of the Pacific, Berkeley, is asking the 200,000 communicants of the Episcopal Church in the Eighth Province to give \$81,000 towards the current budget at the annual observance of Theological Education Sunday this month.

Two Sundays have been set aside for this event, January 22 and 29 as traditionally T.E.S. is the Sunday closest to the Conversion of St. Paul, January 25, which this year falls on Wednesday.

Dean Sherman E. Johnson said that the ongoing life of the Church is dependent on the adequate education which is given in its seminaries. This quality of education is maintained by providing faculty and atmosphere of instruction to meet the needs.

CDSP is a growing seminary on the "growing edge of the Church." The West Coast province leads the nation in population gain and the church is expected to keep up with the increase. The only way it can do so is to fill its pulpits, and that means it must expand its educational facilities.

Dean Johnson said that CDSP, and the other ten seminaries of the Episcopal Church, receive no money from the National Council for their operational budgets. This means that the school must be financed by gifts.

Theological Education Sunday offerings are the major source of outside income for the current budget, the Dean said. For the past several years, the seminary has not received the amount it has asked and required. Because of this, the school has been restricted in its growth and has to limit classes to an average enrollment of 50.

This year, CDSP will have a budget of \$226,263 to meet. The school has a small endowment of half a million dollars which provides about \$20,000 a year. Otherwise, there is no income which can be counted upon save tuition which brings in \$84,250 a year.

Another method of giving to this vital heart of the church's life is through the CDSP Builders' Fund. A number of people pledge \$10 or more per year to the academic foundation of CDSP and they are called "Builders." It has nothing to do with physical plant construction.

Last year Builders gave the school \$12,200. A few individual parishes also give money to CDSP, from time to time, which is not included in the T.E.S. offering.

One raised \$4,800 for theological education.

Dean Johnson said that the school wants to do more in the field of educating young men for the ministry; offer more courses, give more individual instruction. Everything that CDSP wants to do, he said, is designed to give the church an ordained ministry of leadership and relevance.

The only way this can be done, he said, is by expanding the faculty and curriculum. As it is, the money being asked for this year will just balance the budget and therefore only assure the present faculty

its salary.

The Dean noted that \$81,000 amounts to very little money per person in the Eighth Province. Yet, he said, he hopes that everyone will take an active interest in the school by giving something towards its support. In this way, each Episcopalian can feel that he has a hand in God's work of educating men for the ministry.

Many parishes and missions in the province are inviting seminarians to preach on one of these two Sundays. Because of the double-barreled opportunity, CDSP is en-

(Continued on page 17)



The Rev. Dr. Charles F. Whiston administers the Holy Communion to Students at the Church Divinity School of the Pacific. The Seminary is heavily dependent upon gifts received in connection with Theological Education Sunday each year.

"SEMINARY REPORTS ITS FINANCIAL NEEDS; PROBLEM IS THAT CHURCH DOESN'T HEAR"

By the Rev. Garret Conklin, Vice-Dean,
The Church Divinity School of the Pacific

The people who read the *Pacific Churchman* are among the best-informed group in Christendom concerning the education of the clergy. Only those men involved in seminary disciplines—whether as students or faculty—have been in more constant contact with the process of transforming men from dedicated laymen to energetic ministers.

Year by year the congregations of the Diocese of California hear sermons by seminarians or staff describing what goes on at the Church Divinity School of the Pacific in Berkeley; hardly an issue of this magazine appears without some mention of the School or its work; Bishop Pike is a member of its Board of Trustees and Bishop Shires was formerly its dean and professor of New Testament. Beside this, Canon Richard Byfield has been an instructor in the Seminary and Canon David Forbes served as a tutor there—a position that several priests in the diocese have held and continue to hold.

The story of the work being done here is truly an open book to Episcopalians in California. And while we have no feeling that familiarity breeds contempt, it sometimes has the effect of making us feel that we have learned most of what there is to know about the subject, and we listen to what the School is saying with only a small part of our mind. The reason I know this is that the seminary has been saying:

"We need financial help to train men for the churches in California and the rest of the world. It costs the school \$525 a year for every man here. During the coming year we are going to need contributions of \$81,000.00 to cover these costs—to pay for utilities and salaries and the many costs of running a school. Nothing in this figure has to do with the building of new buildings. It is all necessary for current expenses."

This is what the seminary has been saying, but what our friends hear is something quite different from this, something to the effect that we are "doing fine"; could use a little money, but the need isn't pressing; are asking the churches to set aside a small sum for new dormitories and classrooms. As you see, we say, in a loud voice "Please reach out to us and be a part of this \$81,000 gift" but only a small whisper comes through because everyone knows the seminary so well.

This is one of the very important responsibilities of the Diocese of California be-

cause at the Church Divinity School of the Pacific candidates from this diocese are trained. Of greater importance, however, is the fact that the total ability of the Episcopal Church to bring the gospel to all men depends largely on the things Episcopal seminaries are doing—teaching the Bible and the Liturgy and what Christians have thought of these over the past 1900 years.

One great way a parishioner in a California Church can be a part of this "mission" is to make it possible for these same schools to continue to exist. This he can do by giving generously and joyfully whenever the opportunity arises.

UN Delegates Are Honored At Cathedral Recital

Chief delegates representing the eleven newly admitted countries to the United Nations were honored guests at the Fernando Germani organ recital held in Grace Cathedral on Sunday evening, November 27. The chief delegates were in San Francisco for a three-day visit, while on a tour of the Western States under the auspices of the State Department. They were guests of the Bishop at the Sunday evening concert by the celebrated Italian organist.

Attending the recital were: J. P. Toura, Minister of Foreign Affairs of Chad; Ousame Soce Diop, Minister of Foreign Affairs of the Republic of Senegal; Joseph Owono, Chairman of the Delegation to the UN from the Republic of Cameroon; Michel Gallin-Douathe, Ambassador to the UN from the Republic of Gabon; Louis Rokotomalala, Ambassador to the UN from the Malagasy Republic.

PIOBROCHD PRACTICE PLANNED AT ST. PETER'S

The Skirl of the Pipes will be heard at St. Peter's Church, San Francisco, if present plans of Boy Scout 90 are carried out. The group, 18 boys, 9 of whom attend St. Peter's, are working enthusiastically to form a Pipe and Drum Corps.

Mr. John Bigger, Pipe Major of the Stuart Highlanders, is donating his time to instruct the boys in practice on the chanters. Among the bagpipe brigade will be: George Herzog, Jed Rodriguey, John Rodriguey, Hal Hicks, Frank Gee, Robert Thompson, Michael Krisan, Robert Mavroudis, Donald McCartney, and Edward Rodriguey, Scout Master.

Drummers in the corps will include: Art Connelly, Eric Helleskov, Mark Petersen, Donald Kafafian, Fred Calef, David Benjamin, Paul Meyerhoff, Mike Jolly and Bryan Cano.

The Rev. Oliver Nixon is Rector of St. Peter's.

Two Organists Heard In 'Masterpieces' Series

Music for two organs was featured at the Masterpieces of Organ Music Concert held in Grace Cathedral on Sunday, November 13. Richard Purvis, Cathedral Organist, was at the console of the Alexander Memorial Organ, and was assisted by William Duncan at the Crocker Memorial Organ.

The Concert was the second of four which have been scheduled in the Masterpieces of Organ Music series at the Cathedral. Subsequent concerts will be held on Sunday, February 12, and Sunday, March 12.

Also, a special musical program was held on Sunday, December 18, when the Cathedral Choristers and Organ combined with an Orchestra for the annual Carol Vespers.

PRESIDING BISHOP'S THEOLOGICAL EDUCATION SUNDAY MESSAGE FOR JANUARY 22, 1961

Episcopalians' role of responsibility for the training of men for the ministry is emphasized by the Rt. Rev. Arthur Lichtenberger, D.D., Presiding Bishop, in his message for Theological Education Sunday, to be observed January 22.

The Presiding Bishop reminds Episcopalians:

"Theological Education Sunday emphasizes the fact that the education and training of men for the ministry is the responsibility of the whole Church. We must delegate much of that responsibility, of course, to the seminaries. They do the educating and training for us.

"But the seminaries can do their work with the care and excellence demanded, only with your interest and support. It is good and gratifying that so many in the Church have answered this need generously.

"I hope now, that we shall all have a deepened sense of our own responsibility for the support of our seminaries and a lively interest in what they are doing."

Unity Commission Lauds Bishop Parsons

A number of groups of which the late Bishop Edward L. Parsons was a member, have, since his death last summer, expressed the great regard in which they held the Bishop. One such expression came recently from the Joint Commission on Approaches to Unity of the Protestant Episcopal Church, upon which Bishop Parsons served for many years. The Resolution follows:

RESOLUTION

WHEREAS, The ministry and the concern for Christian unity of Edward Lambe Parsons have been among the glories of the Protestant Episcopal Church for more than half a century; and

WHEREAS, Bishop Parsons has now been called to the larger ministry of God's purpose after 92 years of service in the name of Jesus Christ our Lord;

THEREFORE, BE IT RESOLVED, That the Joint Commission on Approaches to Unity of the Protestant Episcopal Church hereby record its gratitude for the vision and leadership of Edward Lambe Parsons, who served as its Chairman from its founding in 1928 until 1943, and who even after his retirement maintained a lively interest in its work; and

BE IT FURTHER RESOLVED, That this Commission recognizes its continuing debt for the ecumenical spirit as made manifest in the life of its founding chairman, and pledges itself as far as possible to continue its work in that same spirit; and

BE IT FURTHER RESOLVED, That this resolution be inscribed in the permanent minutes of the Joint Commission on Approaches to Unity, and that copies thereof be sent to Bishop Parson's family and to his former diocese.

CONFERENCE ON AGING COMMUNION SCHEDULED

The Department of Social Relations of the Diocese of Washington has invited Episcopalians attending the White House Conference on the Aging, to a Corporate Communion Service followed by breakfast on Tuesday, January 10, at 7:00 a.m. The Service will be held at St. John's Church, LaFayette Square, and local Episcopalians who will be attending the Conference are invited to send reservations to the Department, Mount Saint Alban, Washington 16, D. C.



The Presiding Bishop of the Episcopal Church, the Rt. Rev. Arthur Lichtenberger, is welcomed to the Church Divinity School of the Pacific by Dean Sherman E. Johnson. Bishop Lichtenberger and National Council officers conducted a 2-day conference acquainting Seminarians with the workings of the National Church.

CHURCH ARMY SEEKS MEN, WOMEN OFFICERS

The Church Army, an evangelistic society within the Episcopal Church, is again asking for candidates. The Army seeks men and women between the ages of 25-46, who are willing to train for a full-time ministry in the Parishes and Institutions of the Church.

Training for the Church Army includes courses in Bible, Theology, Liturgics, Christian Ethics, Church History, Prayer Book, Homiletics, and Parish Administration. Upon completion of training a commission as an officer in the Army is granted by the Presiding Bishop.

Field assignment and salary are determined by the trainees' interests, academic background, maturity and marital status. Laymen interested in knowing more about this work may write: Candidates' Secretary, Church Army, 662 Sixth Avenue, New York 10, N. Y.

Fr. Packard Is Conductor Of School of Prayer

The Rev. A. Appleton Packard, member of the Order of the Holy Cross, held an Advent School of Prayer in St. Mary's-by-the-Sea, Pacific Grove, where the Rev. Harvey Buck is Rector. Father Packard spoke on Sunday morning, December 11, and on Sunday, Monday and Tuesday evenings following his first appearance. He is a well-known Retreat Leader and Conductor of such Schools of Prayer.

P. B., COUNCIL MEMBERS HOLD CDSP CONFERENCE

The Presiding Bishop of the Episcopal Church, the Rt. Rev. Arthur Lichtenberger, headed the delegation of administrative officers of the National Council at a two-day conference in late November at Church Divinity School of the Pacific in Berkeley. The Conference was designed to acquaint Seminarians of the plans and programs of the National Church.

The team visited CDSP en route to a week-end meeting of the National Council in Los Angeles. Officers visiting the Seminary included: Bishop Lichtenberger; Warren H. Turner, Jr., vice-president of the National Council and Chief Executive Assistant; the Rt. Rev. John B. Bentley, vice-president and director of the Overseas Department; the Rev. Canon C. Rankin Barnes, secretary; Lindley M. Franklin, Jr., treasurer; the Rt. Rev. Daniel Corrigan, Director of the Home Department; the Rev. Joseph G. Moore, executive secretary, General Division of Research and Field Study; John W. Reinhardt, director of the promotion department; the Rev. Almon R. Pepper, Director of the Department of Christian Social Relations; the Rev. Howard V. Harper, executive director of the General Division of Laymen's Work; the Rev. David R. Hunter, Director of the Department of Christian Education, and Miss Frances M. Young, executive director, General Division of Women's Work.

MEXICO, NEVADA, SAN JOAQUIN BENEFIT FROM THIS YEAR'S 'MITE BOX' PROGRAM

The Church School Missionary Offering, the traditional "mite box" of the Lenten season, should take on new meaning for youngsters in the Diocese of California this year, with announcement by the National Council that this year's offerings will all be used for work in the West. Specifically chosen to benefit from the Missionary Offerings are the three Western Missionary Districts of Nevada, San Joaquin, and Mexico.

The Missionary District of Nevada, whose bishop is the Rt. Rev. William G. Wright, is undergoing an unparalleled population growth—from a present 264,000 to an estimated 660,000 by 1979. It has been estimated that the 1979 population of Reno alone will be as great as that of the entire state today. At present, only one parish and two missions in Reno and the adjoining community of Sparks minister to all the Episcopalians in the area. Needs in the district of Nevada include more churches, more parish houses, and, above all, more clergy.

The Missionary District of San Joaquin, where the Rt. Rev. Sumner F. D. Walters is bishop, has already demonstrated remarkable ability in keeping pace with the population boom. During the past 16 years, its communicant strength has tripled, as has its clergy list. Sixteen years ago there were 41 church buildings in the district, and there are now 120.

Yet, because of the remarkable growth of this area, as well, the district must not merely maintain present effort, but must accelerate it. Particular need is felt for work among Filipino and Mexican groups, who comprise such a large part of the population and who are in deep need of religious ties. Another group to whom the Church feels responsibility includes the families of military personnel living in scattered small communities. The Missionary District of San Joaquin is on the verge of diocesan status; and it is hoped that the Church School Missionary Offering will help the district to take its final steps toward that goal.

The Rt. Rev. Jose Guadalupe Saucedo is Bishop of the Missionary District of Mexico which faces problems largely unfamiliar to American churchmen. The Mexican Government places restrictions on the buying of property, does not allow the teaching of religion in schools, and forbids clergy to wear distinctive dress. In addition to obstacles such as these, the Mexican Church is burdened with economic difficulties.

While Mexican churchmen give willingly of their own energy, time and skills, they have little money to donate to the Church's work.

Despite these difficulties, the Missionary District of Mexico hopes to bear its own operating expenses, and to use all funds from the Mite Box offering for special needs—particularly for the building of a new diocesan center. Property will be purchased with funds available, and buildings gradually will be constructed, including a church, rectory, Bishop's residence, and boarding home for students. The proposed center is to be near the University in Mexico City.

One of the most fruitful activities of the Mexican Church has been the sponsorship of *Internados*, Church-sponsored boarding houses for students. Opportunity for board and lodging amidst a Christian atmosphere has encouraged many young Mexican churchmen not only to achieve a higher education, but frequently to go on to study for Holy Orders. There has also been great interest and support of Boy Scouts and the Girls' Friendly Society. Young women, too, are being trained for church work on the parish level and in the *Internados*.

A large variety of materials for the Lenten Mite Box offerings program are available from the National Council. These include posters, stamps, film strips, brochures, announcement of the creative art contest, fact sheets, mailing pieces, postcards, and study manuals. The *Episcopalian*, national magazine of the Church, will include a number of articles on the three Missionary Districts, and other materials will be available through the National Council, 281 Park Avenue South, New York 10, N. Y. Further questions on the program may be addressed to the Diocesan Department of Education, whose Director is the Rev. Canon Trevor A. Hoy.

United Churchwomen's Session Delegate is Speaker

Speaker at St. James' Church in San Francisco on December 4 was Miss Helen Turnbull of New York City, who was Episcopal Delegate to the United Churchwomen's Session held in San Francisco in connection with the Assembly of the National Council of Churches. The Rev. Max Christensen is Rector of St. James'.

Synod Explores College Possibilities

Possibilities for a Synodical College of the Episcopal Church with 851 students and 84 qualified instructors, have been revealed by the Rev. David C. Trimble, Chairman of the Special Investigating Committee, who has been looking into the possibilities of the establishment of such a College.

Mr. Trimble's figures are based upon returns from 220 clergy who replied to a special questionnaire produced by the Investigating Committee. The clergy were asked to estimate the number of students in their own parishes who would be interested in attending such a college, and the number of qualified teaching personnel known to them who might be interested in teaching there.

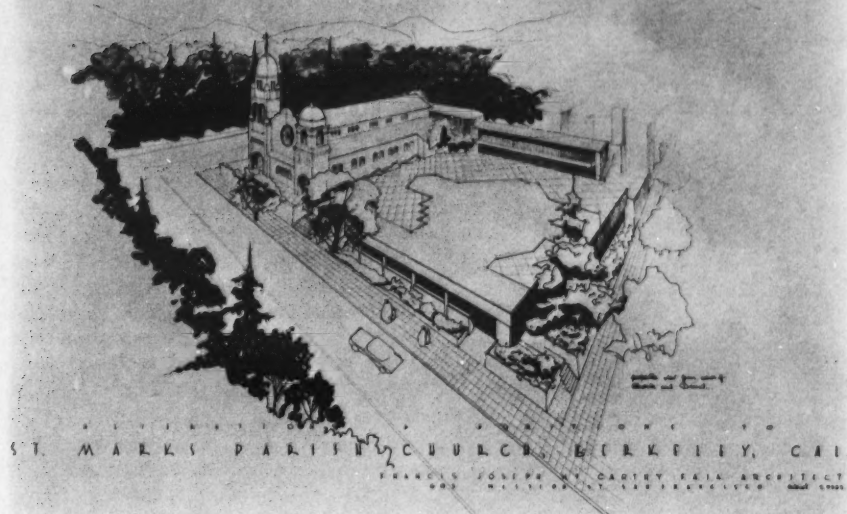
Synod of the Pacific, meeting last May at St. Paul's Cathedral, Los Angeles, formally authorized the President of the Synod and a special Executive Committee to receive funds, property and other grants for this purpose. The Synod likewise authorized the Special Executive Committee to study an alternate plan by which one or more residential colleges on the English plan might be sponsored at already established educational institutions.

Anyone interested in the proposed Synodical College may address inquiries to the Rev. David C. Trimble, Chairman, Special Investigating Committee, 136 So. Mt. Vernon Avenue, Prescott Arizona.

Max Christensen Attends L. A. Minorities Conference

Attending a conference on Racial Minorities in Los Angeles in November was the Rev. Max Christensen, Rector of St. James' Church, San Francisco. The Conference, which was held under the auspices of the National Council of the Episcopal Church, dealt with the problems facing segregated Japanese-Americans in Episcopal Churches. Many Japanese-Americans live within the Parish area of St. James, according to the Rev. Mr. Christensen, and the Church hopes to increase its ministry to people of that national descent.

ABOUT THE COVER—Delegates to the Triennial Assembly of the National Council of Churches of Christ in the U.S.A. are shown in Plenary Session on the floor of San Francisco's Civic Auditorium. The huge backdrop reflects the Assembly Theme—Jesus Christ, Living Lord of all Life.



Architect's sketch shows the "first step" in the rebuilding program at St. Mark's Church, Berkeley. This will include parking facilities, a terrace-plateau, and school building. Concrete curbs on the terrace show the outline of future buildings.

Ground Breaking at St. Mark's, Berkeley Begins Impressive 'Renovation' Plan

First step in a master plan designed to fill the needs of the growing Parish was taken on December 4 by St. Mark's Church, Berkeley, when ground was broken for a \$350,000 Education Building, parking facility and terrace. The service, at which Bishop Henry H. Shires, retired Suffragan of California, officiated, followed immediately after the 1 a.m. Service of Holy Communion on that day.

Parishioners processed to the site of the new building to the singing of a Litany by the Rev. Dr. Walter Williams, Rector. Ground was broken by Bishop Shires, who also blessed the site of the new building.

Construction will cover more than 50,000 square feet on the area between St. Mark's on Bancroft Way, Durant Street, the Berkeley Women's City Club and Ellsworth Avenue.

The parking facility and terrace will be of reinforced concrete with a surface of exposed aggregate and cement plaster. Entrance to the garage will be at street level at the corner of Durant and Ellsworth, and the garage will accommodate 80 cars.

The two-story Church School will be "floated" on the terrace above the garage roof. Built well back on the site to provide quiet, privacy and play space, the terrace level will contain the office, two pre-school classrooms, a kindergarten and a First

Grade Room. The upper floor will have five rooms for the Second through the Sixth Grade. The building will be of wood frame construction, and will include a central heating plant, storage and work room.

Future plans include the renovation of the Church Building itself, and the construction of a Music Building, a new Parish Hall, a Vestry and office complex, and a Sexton's apartment.

The original St. Mark's Church was founded in 1877 by a congregation too small for parish status. It was originally called the "Bishop Berkeley Mission" and met in a rented room in a cottage near the campus. In 1878 a \$1,200 building was erected on the present site and the congregation assumed the name "St. Mark's."

In 1895, the building was moved to Bancroft Way where the Parish Hall now stands. Cornerstone for the present Church was laid in 1901 and completed in 1902. Cost of the building, which is still in use, was \$18,470.

Chairman of the Building Committee is Prof. J. A. Putnam, while the co-chairman is Prof. Barclay Jones. Other members are: Mr. Robert Vickery, Mrs. Howard J. Browne, Gardner Rogers, Roger Conant, Reeves Cross, Frederick W. Bauer, Mrs. Andrew Merryman, Richard Archer, Richard Jorgensen and Prof. Henry Bourne.

Youth Sunday Observed At St. Mark's, Palo Alto

Sunday, November 13, was Youth Sunday at St. Mark's Church, Palo Alto. Young people of the Church participated in 9:00 and 11:00 a.m. services, serving as Lectors and Readers, and otherwise taking part in the regular worship service of the Church.

Speaking of Youth Sunday, the Rev. Canon Edwin E. West, Rector, said: "We hear so much these days about delinquency on the part of teen-agers that it is well for us to recognize the fine work of our younger Churchmen throughout the year."

Furnishings Are Dedicated At St. Mark's, Palo Alto

Several works of art were dedicated at St. Mark's Church, Palo Alto, at Services held December 4. They included new stained glass windows in memory of the Rev. Dr. E. Tanner Brown, former Rector of the Parish, and of Mrs. William Radford; the Italian masterpiece "St. Nicholas of Bari" by Jacoppo Vignoli, a new altar cross suspended from the ceiling, and two new iron bracket tables for Chapel flowers.

The services of dedication were held by the Rector, the Rev. Canon Edwin E. West, at a special 5 p.m. Service.

Correction — Grace Cathedral Owns Own Equipment!

In the November *Pacific Churchman*, announcement was made of the broadcasting of Grace Cathedral Services by FM Radio Station KPEN. Mr. Harold Peterson, sound engineer for the Cathedral, has called to the Editor's attention the fact that, while the news item indicated the equipment belongs to the radio station, it is actually the property of the Cathedral. We have asked Mr. Peterson to provide a future article on the Cathedral sound equipment.

In charge of the ground breaking ceremony was Mr. Warren Danford, and the Rev. W. A. Norgren, Chairman of the Faith and Order Committee of the National Council of Churches of Christ, and an Episcopal Priest, was preacher at the morning Service.

General contractor for the building project is Dinwiddie Construction Co.; structural engineer is A. V. Saph, Jr.; mechanical and electrical engineer is G. M. Simonson, and landscape architect is Douglas Baylis.

The Pastoral Letter...

**Of the House of Bishops
Dallas, Texas, November 17, 1960**

**To Our Well Beloved in Christ,
Greetings:**

As we, your bishops, are assembled in Dallas, Texas, in the year of our Lord 1960, we, like you, are keenly conscious of the way "bad news" captures the headlines in our day. The daily press and weekly news publications, lead articles in magazines, books pouring forth from ever-rolling presses, radio, television, even the oratory of those who sought election to public office, assail our eyes and ears with dire warnings and prophecies of doom. Everywhere and always we see and hear diagnoses of this world's ills, the sickness of our civilization, the deterioration of our culture. It is an age of anxiety, of uncertainty, of fear, because it is an age of constant tension, conflict, struggle between nations, races, cultures, societies, classes; between philosophies, ideologies, religions.

Because all this is true we who are Christian need to remind ourselves that we are the bearers, like the angels of Bethlehem, of "glad tidings of great joy, which shall be to all people." Preeminently the church always is the herald of "good news." This is its mission: to proclaim the gospel. Hence, with the psalmist we would cry, "O come, let us sing unto the Lord: let us make a joyful noise to the Rock of our salvation." We would recall and reemphasize the Rock of our faith.

Anglican churches are clearly and unequivocally committed to the Apostles and Nicene Creeds as the symbols of that faith. When the first proposal for an American Prayer Book in 1786 was reviewed by the bishops of our mother Church of England, they insisted that these two creeds should be kept in their integrity. Our church not only accepted the English bishops' proposals but made the Nicene Creed a possible alternative for the Apostles' Creed in the Daily Offices, a unique and useful usage. By continuous Prayer Book worship, by teaching, by preaching, and by our position in all church unity discussions, the Episcopal Church has shown its loyalty to the historic creeds. As expressed in the Lambeth Quadrilateral, we hold the Nicene Creed as part of the essential core of the continuous, historic tradition of the Church and therefore an element in the life of any united church. The Apostles' Creed is likewise held to be the minimal Baptismal Confession. Thus our church is irrevocably

committed to the historic creeds and regards the Nicene Creed as it was affirmed at the Council of Chalcedon in 451 A.D., as an indispensable norm for the Christian Faith.

This position is held because the creeds are rooted in the Biblical record of God's acts in Christ. It is the purpose of the creeds to preserve the meaning of the historical revelation of God in Christ and to witness to the revelatory facts in their historicity and givenness. In the face of God's revelation in events, man's primary function is to testify to what has been given to him. When something is truly given to man, testimony is the only way in which he can describe the gift. The creeds summarize the good news proclaimed by the primitive church, as recorded in the New Testament. The creeds are a proclamation of a gift, a gift whose kind and nature does not in itself change from generation to generation. Under the guidance of the Spirit, however, man can grow in appreciation and understanding of this gift.

The recitation of the creeds as normative for our faith is, at the least, a way of certifying that we are Christians because we accept what God did for all men in Christ once and with finality. To say that Christ is God's final gift to man means that no gift can be as great or greater, not that God's giving ceases. To say less than this is to deny the uniqueness and completeness of the self-disclosure and the redeeming work of God in Christ.

The faith of the Apostolic Church as gathered up in the literature chosen as the canonical New Testament is the final authority for Anglicanism. The Creeds are the skeleton of the Bible, and the Bible is the flesh and blood of the Creeds. The Bible and the Creeds are seen together, each interpreting the other, with the Bible as the ultimate norm.

Christianity is primarily an affirmation of what God has done, is doing, and will do, and of our participation in these mighty acts of God by our penitent and thankful response. Its native language, therefore, is narrative rather than abstract and propositional language. The Christian story proclaims that God created all that is. The doctrine of creation rightly understood is the gateway to the understanding

of the Christian life and Christian theology. The good news is primarily a message of the creation and of the new creation which redeems and fulfills what was implicit from the beginning.

The doctrine of creation is not a description of how the universe was made but a statement of the complete dependence of the universe in its total being upon God. The first article of the Creeds is the context for the other articles. It affirms the totality of God's actual power as Creator and is the indispensable basis for all the other creedal affirmations. If God is not the only Creator of all that is, something other than God can, then, in the end frustrate the completion of His purpose.

God is Lord of the physical as well as the spiritual aspects of the universe. The term "Father Almighty" in its ancient use especially refers to God as all-ruling in the world, and intimately working in the world. God is the Creator and Governor of the universe. He uses the physical world and adapts it to his special supernatural purposes. As St. Augustine said, the original creation is a greater miracle even than the resurrection of the body.

The Scriptural story goes on to say that man, made in the image of God, sinned, and disordered the goodness and harmony of God's creation, that God chose unto Himself a special people, revealing Himself to them, as to no others, in the vicissitudes of their history until they were prepared to receive His complete revelation in Himself in Christ. These acts of God for and in His chosen people are recorded in the Old Testament and are a preparation for the coming of Christ. Old Testament history is the original Advent Season in which God reveals Himself as demand, seen in the Law, and as promise of salvation, as proclaimed by the prophets.

When the preparation was finished the promise was kept; and God in the person of His Son "came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man." Man's sin and God's love came to dramatic encounter on Calvary. For the moment, Evil seemed triumphant as the Incarnate One was crucified, died, was buried. But the eternal righteousness of God cannot finally be defeated, and "on the third day He rose again from the dead: He ascended into Heaven, and sitteth on the right hand of God the Father Almighty."

These mighty acts of God in Christ are celebrated in the church year from Christmastide through Ascensiontide and we participate in them in our worship and

(Continued on page 15)

Church Leaders Meet In South Africa

Consultation of leaders of the eight member Churches of the World Council on the racial situation in South Africa was held in the Union of South Africa in early December. Each of the eight Churches active in the Union named ten delegates to the Conference, and the World Council sent a seven-member delegation, including Dr. Franklin Clark Fry, President of the United Lutheran Church in America, and Mr. Charles C. Parlin, New York lawyer and Methodist layman.

Unable to attend was the Rt. Rev. Ambrose Reeves, Bishop of Johannesburg, who was deported from the Union of South Africa on September 13.

The World Council had petitioned the Government of South Africa to allow Bishop Reeves to be readmitted to the country for this purpose, but the request was denied.

First reaction of the World Council was to cancel the Conference, but it was felt that the nature of the topic was so important that it should be held despite Bishop Reeves' inability to attend.

Commenting on the Conference, the Johannesburg *Daily Mail* said: "The important thing is that the Conference should be held, and held in the Union. In the crisis now confronting South Africa, the Churches have an important role to fulfill. If at this meeting they can achieve better understanding and a greater degree of unity among themselves they will have done something to strengthen the position and the voice of the Church. If they can also clarify and reaffirm their view on the religious, social and human issues which this country has thrown up, they will achieve something of significance for South Africa as a whole."

Sewanee Sends Checks, Wants Some in Return

A billion and a half dollars in "checks" were mailed recently from the University of the South to its alumni and friends. The authentic-looking checks, each for \$50,000, went to 30,000 churchmen, as an effort to dramatize the fact that an anonymous benefactor has offered to match dollar for dollar up to \$50,000, gifts received by the university. According to Arthur B. Chitty, the university's total income for the past five years has been more than \$1¼ million. Mr. Chitty said the Episcopal-owned college now has an invested endowment portfolio of more than eleven million dollars.



DR. PAUL W. YINGER

Dr. Yinger Speaker At C. of C. Banquet

Dr. Paul W. Yinger, dynamic pastor of the Piedmont Community Church, will be the featured speaker at the Annual Dinner Meeting of the Northern California-Nevada Council of Churches to be held at the Scottish Rite Temple in Oakland on January 19. The Dinner Meeting is open to the public, and Episcopal Churches throughout the Diocese have been offered opportunity, through their Rectors and Vicars, to receive tickets to the affair.

Dr. Yinger came to the Piedmont Church about a year ago, from the Union Congregational Church in Upper Montclair, New Jersey, the largest Congregational Church in the Middle Atlantic Conference. He is a graduate of Depauw University and Union Seminary, New York City. He served as Chaplain in the U. S. Army, and was for a time attached to Gen. MacArthur's headquarters in Tokyo as Senior Chaplain. Since coming to Piedmont he has made considerable impact upon the life of the Church and the community. He has been in great demand as a speaker.

During recent years the annual banquet of the Council of Churches has attracted hundreds of friends of the Council movement. Lowell W. Berry, prominent layman and civic leader, will preside at this year's dinner. Mr. Berry has recently been re-elected President of the Northern California-Nevada Council of Churches. The Rev. Paul K. Shelford, D.D., is Executive Director.

WORLD CHURCH COUNCIL PREPARES STUDY BOOKLET

An intensive effort to bring the quest for Christian unity "home" to local congregations, will get underway soon with the publication of the World Council of Churches' Preparatory Study booklet. The booklet will herald the Third Assembly of the World Council to be held in New Delhi, India, November 18-December 6, 1961.

Intended for study around the world by individual congregations, the 76-page booklet is designed to enlist the participation of local churches in the Assembly. An initial printing of nearly half a million copies in French, English and German will be followed by other language editions for Spanish, Scandinavian, Asian and African countries. The booklet will be published in more than twenty languages, according to the Rev. Dr. W. A. Visser 't Hooft, General Secretary of the World Council.

Clergy of the Episcopal Church will be receiving the booklet shortly from the National Council of the Church.

Fr. Calavan to Activate Devotional Life Division

Plans for an active division of devotional life under the Diocesan Department of the Ministry have been announced by the Rev. C. Corwin Calavan, Rector of St. Stephen's Church, Orinda, and Chairman of the Division, after consultation with Bishops Pike and Millard.

The Division intends to offer assistance to Churches and groups within the Diocese by providing leadership, facilities and publicity for Quiet Days, Retreats, Schools of Prayer, Healing Services, and Prayer Groups. Members of the Division will also offer training in leadership to clergy and lay people in the above areas, and will provide devotional literature for sale or rental. According to the Rev. Mr. Calavan, the Division will attempt to offer assistance in devotional life to all clergy and lay people when requested, and will plan to assume the initiative in sponsoring such activities on Convocational and Diocesan levels.

P. G. Young Churchmen Hosts at Shrimp Fry

The House of Young Churchmen at St. Mary's by-the-Sea, Pacific Grove, sponsored a "shrimp fry" on Sunday, December 11. Net proceeds from the affair were given to the work of the "Parish Missionary" in Upi, Philippine Islands, the Rev. Stuart Schlagel.

GUESTS INSPECT FIVE REPLICA PANELS OF CATHEDRAL'S NEW Ghiberti GATES

Preview reception of five selected replica panels of the Ghiberti Gates, the originals of which are mounted in the Baptistry of the Florence Cathedral in Italy, was held at the California Palace of the Legion of Honor Monday evening, December 12, as a special event in the year-long observance of Grace Cathedral's Golden Anniversary.

Some 500 guests were on hand to in-

spect replicas of the Renaissance works of art which were then placed on public exhibit at the Palace of the Legion of Honor from December 13 through 19.

Ultimately, a complete replica set of the five-centuries-old bronze doors will be installed in the great eastern portal of Grace Cathedral as the gift of Mr. and Mrs. Charles D. Field. The great portal struc-

ture in which the world-renowned doors are to be mounted is the gift of Mrs. Frank B. King.

Mrs. William L. Rogers and Mrs. Henry Potter Russell were co-chairmen for the reception. The receiving line included: Mr. W. W. Crocker, Mrs. Russell, Mrs. Frank B. King, Mr. and Mrs. Charles D. Field, and the Suffragan Bishop.

Featured at the preview reception was a Commentary on Lorenzo Ghiberti's Gates by Prof. Walter W. Horn, Chairman of the Department of Art of the Department of California. Prof. Horn was introduced by Mr. Thomas Carr Howe, Director of the California Palace of the Legion of Honor. Guests were welcomed by Mr. Crocker, who is Chairman of the Grace Cathedral Golden Anniversary Committee.

Richard Purvis, Organist and Master of Choristers at Grace Cathedral, presented a musical program, including selections on the Palace of the Legion of Honor organ, and hymns and carols by the Cathedral Choristers.

Ghiberti, the last of the great Gothic sculptors, devoted 27 years (from 1425 to 1452) to the designing, casting and finishing of the 58 bronze panels. The Grace Cathedral doors will be the only replica set of the great work of art in the world.

Hosts for the reception included Messrs. James Flood, Chalmers C. Graham, Howard L. Hickingbotham, Osgood Hooker, Byron W. Leydecker, Joseph Martin, Jr., Atholl McBean, F. W. McChesney, Charles F. Mills, Silas H. Palmer and Whitney Warren.

Hostesses were Mesdames Charles R. Blyth, Henry Cartan, Mortimer Fleishacker, Jr., Kenneth Kilpatrick, Norman B. Livermore, Edmunds Lyman, Carlos Maas, W. Selby McCreery, Joseph A. Moore, John Stuart Morshead, Hannes Schroll, Dean Witter, and the Misses Edith G. Magee and Else Schilling.

CURATE IS SPEAKER ON ROME-CANTERBURY TALKS

The Rev. Harry Walrath, Curate of All Souls' Church, Berkeley, was featured speaker at the November Meeting of the Episcopal Churchwomen of St. Luke's, Los Gatos. His talk centered around the then-proposed visit of the Archbishop of Canterbury to the Vatican, and he spoke on the history of the Anglican and Roman Catholic Churches. He remarked that, when the accent appears to be on differences between people and countries, it is only fitting that the Christian Church should lead the way in discussing basic similarities between peoples and groups, and, in keeping with this theme, he pointed out a number of basic similarities between the Anglican and Roman Catholic Churches.



The recently completed banner of San Francisco's Mission Presbytery is depicted here. The seven crosses are on a light blue field representing the color of San Francisco Bay. The four vertical stripes of violet, green, white and red, symbolize the four Churches of the Presbytery. The black and gold phoenix in the center is taken from the principal symbol of the San Francisco City flag. The theme for the banner was developed by Miss Ruth Cravath and Mr. James Jewell. It was designed and made by Mrs. Vasily Arnautoff.

House of Bishops Holds Texas Meeting; Hears Bishop Reeves on Apartheid

White people's very continuance on earth may depend on how they adjust to the changing race situation today, warned Anglican Bishop Richard Ambrose Reeves, exiled from Johannesburg, in the stirring principal address at the 1960 meeting of the Episcopal House of Bishops, November 12-17.

Calling his American brother bishops to sharp realization of how crucial the issue now is, and speaking out in prophecy based on his own experience in South Africa, Bishop Reeves won the House's standing applause in unusual tribute.

What takes place in South Africa, because of apartheid may threaten world peace, because its diverse population is a microcosm of the world, said the banished bishop. He was deported September 12 by the South African government two days after returning from furlough in England.

"There is no 'color' problem in this contemporary world," he said. Everywhere the problem is a 'white problem' in this sense — all over the world white people, who have for so long been politically dominant and so powerful economically, are faced for the first time in their long history with the emergent black, brown and yellow people who vastly outnumber them and who today are clamoring for a full share in the heritage and riches of our human race. This confronts white people everywhere with the most crucial issue that has ever faced them. Indeed, their very continuance on the face of this earth may easily depend on the manner in which they adjust themselves to their new situation. Surely, brethren, it is time for us who revere the name of Christ to take seriously again the Biblical teaching. . . ." He noted that the church will then have to face hostility, misunderstanding and even persecution, but that it can do no less. He based his stand on "massive Biblical evidence against racial discrimination."

Bishop Reeves called for support in men and money from Americans for the Rev. Robert Mize, Jr., from Kansas, American Bishop-Elect as Anglican Bishop of Damaraland in South West Africa, where he said "quite appalling conditions" exist. He asked for help for the Church of the Province of South Africa in establishing a federal theological seminary together with Methodists, Presbyterians and Congregationalists there, the seminary to include an Anglican college. He appealed

for competent men to help train African clergy in that seminary.

Now a refugee from his native land of South Africa, Bishop Reeves in a press conference termed apartheid "the master heresy of the modern world," more stupid than Communism, a flight from history. It drives black men into ever more aggressive and therefore dangerous nationalism, he said. Discussing possible outcomes, he suggested: violent explosion if present South African policy continues; a brief buying of time if political realignment should bring some moderation; forcible intervention by the 200 million blacks elsewhere in Africa and consequent involvement of the white world, of Russia, of India, China or all Asia; United Nations policing of South Africa; or the way of consultation, inevitable in the end, so why not now?

Appropriately meeting in the Trinity River Valley, the 126 bishops present added Texas tang to their sober garb by donning 10-gallon Stetson hats as they were made honorary citizens of the Lone Star State at opening of the 108th meeting. The November sessions were held in the hall of St. Matthew's Cathedral, with the Rt. Rev. C. Avery Mason, Bishop of Dallas, and the Rt. Rev. Joseph M. Harte, Suffragan Bishop of Dallas, as hosts. The Presiding Bishop, the Rt. Rev. Arthur Lichtenberger, as President of the House of Bishops, acted as chairman of the meeting. He appointed the Rt. Rev. Frederick Goodwin, Bishop of Virginia, as temporary vice-chairman, in the absence of the vice-chairman, the Rt. Rev. Nelson M. Burroughs, Bishop of Ohio. The Secretary of the House is the Rev. Alexander M. Rodger, Rector of St. Elizabeth's Church, Ridgewood, New Jersey.

The Church must help alcoholics face reality instead of placing their trust in a "chemical religion," via alcohol, tranquilizers, or any other mood-changing agents, the bishops heard in an entire day's study of their role in dealing with alcoholism and mental health. They listened to addresses by Dr. Ebbe C. Hoff, professor of neurological science and dean of the graduate school at the Medical College of Virginia in Richmond, and Dr. Dean K. Brooks, superintendent of Oregon State Hospital, Salem, Ore. Both members of General Conventions' Joint Commission on Society and Alcohol, the two physicians emphasized the Church's need for an executive secretary to handle education on

the entire problem of alcohol, mental and social health at the National level.

Dwelling on alcoholism as a sickness which is really a symptom of other problems, a sickness continuing whether or not the alcoholic is drinking, they noted the alcoholic's need for help in facing reality. The Church cannot neglect these problems, said Dr. Hoff. He urged that both food and drink be used in a way that people can ask God's blessing upon them.

Dr. Brooks called the use of Alcoholics Anonymous our greatest resource in treatment, noted the aid of group therapy methods and of help from informed clergy.

In his first report to the House on his assignment as Executive Officer of the Anglican Communion, Bishop Stephen F. Bayne, Jr., told of traveling 130,000 miles since January to learn his work, stressed the importance of inter-Anglican undertakings, called for a deeper sense of the Church's true mission — not to make more Anglicans, but to be what *Christ is* in all cultures. "I feel the level of missionary giving in the American Church is a shameful thing — not so much as penuriousness or meanness or even ignorance, as of failure of the Church to know what the job is."

Other matters considered were:

- A proposal to have annual General Convention meetings instead of triennial, with the House of Deputies halved in number, effective in 1964—to be presented to the 1961 meeting.

- Annual grants of \$125,000 to seminarians for scholarships and \$125,000 to their seminaries, as the House of Bishops requested National Council to make a study of financial needs of Episcopal theological education.

- Transfer of the Anglican diocese of Argentina and Eastern South America to the Episcopal Church, accepted by the House.

- A report by the Very Rev. William S. Lea of Denver, member of the advisory board of *The Episcopalian*, asking for continuing help from all dioceses for that national magazine as supplementary to the parish bulletin and the diocesan journal for keeping laymen fully informed.

'Christmas Lane' Held At St. James, San Francisco

Saturday, December 3, was the date of "Christmas Lane" annual Bazaar at St. James' Church, San Francisco. Mr. Frank S. Caldwell served as General Chairman, with Mrs. Robert Smalley, co-chairman, and Mrs. William Miller in charge of decorations.



Guy Anderson, Chairman of the Building Committee for the new Church School at St. Michael and All Angels, Concord, inspects the new building together with Kenneth Moser, Junior Warden; Michael Petullo, Senior Warden; and the Rev. Philip J. Daunton, Ph.D., Rector of the Parish. The new Church School building, which contains 16 rooms, was completed in early December and is the first of two buildings projected for the Parish. The first unit cost \$50,000 and is built of basalt block to match the Church.

House of Bishops Meets In Dallas; Full Communion With P.I. Church Discussed

Coming from across the Nation and around the world, 122 Members of the House of Bishops of the Protestant Episcopal Church in the United States of America, attended their 108th Meeting at Dallas, Texas, November 12-17.

Sessions were held in the great hall of St. Matthew's Cathedral, with the Rt. Rev. C. Avery Mason, D.D., S.T.D., Bishop of Dallas, as host.

The Rt. Rev. Arthur Lichtenberger, D.D., Presiding Bishop, called the first session to order at 4 p.m., Saturday, November 12.

Special guests at the Meeting were two speakers from England. One was the Rt. Rev. Richard Ambrose Reeves, Bishop of Johannesburg, recently deported from South Africa for his outspoken stand against Apartheid. His outstanding address to the House of Bishops will be reproduced in an early issue of *Pacific Churchman*.

The Rt. Rev. Robert W. Stopford, Bishop of Peterborough, and a recent visitor to the Diocese of California, led the Quiet Day observance on Sunday, November 13.

Among other items, the House of Bishops received a Resolution for full communion with the Philippine Independent Church, reports on Theological Education, on work financed by the United Thank Offering, on problems of Alcoholism, and on a number of other subjects of contemporary concern. Bishops consecrated since last year's meeting, including Bishop Milard, California's Suffragan, were presented.

The House of Bishops is comprised of all living Bishops, active and retired, and has 193 members, of whom 122 attended the Dallas meeting. Those attending came from all fifty states and also from Brazil, Central America, Cuba, the Dominican Republic, Haiti, Honolulu, Liberia, Mexi-

First Plans Laid For General Convention

Early plans are already being made for the 60th General Convention of the Episcopal Church, which will be held at Cobo Hall, Detroit, Michigan, in September 1961.

The Rev. Dr. Canon I. C. Johnson, Rector of St. John's Episcopal Church, Detroit, who is Chairman of the Committee on arrangements, announced this month that he has already reserved 3500 hotel rooms with another 1000 under option. The Committee on Arrangements has now been incorporated, and is making preparations to handle the 830 delegates who will come from 75 Dioceses and 28 Missionary Districts. In addition to regular delegates, the Convention is attended by many laymen and clergy from throughout the Church.

Meeting simultaneously with the General Convention is also the Triennial Convention of the Episcopal Church Women, to which another 600 delegates will be assigned.

Other Officers of the Detroit Committee include: the Rt. Rev. Richard S. Emrich, Bishop of Michigan, President; the Rt. Rev. Archie H. Crowley, Suffragan Bishop of Michigan, Vice-President; Charles B. Crouse, Treasurer; and Miss Sarah Love, Executive Secretary. The Committee on the General Convention is headed by the Rt. Rev. Arthur C. Lichtenberger, Presiding Bishop. The Rev. Dr. Theodore Wedel is President of the House of Deputies, and the Rev. Canon C. Rankin Barnes is Secretary.

OLIVER NIXON AUTHORS LAY READERS' SERMON

The Rev. Oliver Nixon, Rector of St. Peter's Church, San Francisco, has been asked by the Rev. Carleton J. Sweetser, Associate Director of the General Division of Laymen's Work, to prepare a sermon for Quinquagesima Sunday as part of the National Council's series of "Lay Readers' Sermons." More than 3800 laymen now subscribe to these sermons and use them as lay preachers in Churches where they serve. The Rev. Mr. Nixon, a graduate of Church Divinity School of the Pacific, has announced that he will preach the sermon in his Parish Church on Quinquagesima.

co, Panama Canal Zone, the Philippines and Puerto Rico.

In concluding action, the House of Bishops issued a Pastoral Letter which is printed elsewhere in this issue of *Pacific Churchman*.

LIVE to LEARN . . . *A column devoted to the task of education*

By The Rev. Canon Trevor Hoy

As our national policies begin to be formulated by a new administration, we hear a lot about the problems of political leadership and can sense the difficulties of a new president in making appointments. The problems of selecting leaders within the Church is comparable, especially as the polity of the Episcopal Church is a democratic process requiring the election of vestrymen, rectors, diocesan officers, and bishops. Nevertheless, the Church is often handicapped by an even greater hesitancy on the part of laymen to assume responsibility for its welfare than is demonstrated in the field of government. We have, of course, none of the incentives of salary, power, or prestige that may sometimes motivate a leader of industry to take an assignment in Washington. Nor do we always find that those who may be effective in the business world can cope with the peculiar problems of a leadership function in the free and heterogeneous community of Christian people.

The Christian Education Assembly of the National Council of Churches, which met during the first week of December in San Francisco, demonstrated the universal concern of all denominations to raise up an informed and effective laity. At the same time it was obvious that laymen and clergy alike must make a serious effort to obtain the current knowledge and skills required to live in this fast-changing age. Perhaps one of our greatest difficulties is the image that we have of leadership, and the Church has a special opportunity in our society to demonstrate that Christian leadership does not necessarily rest in the designated chairman or status figure in a meeting. Rather, leadership rests wherever the decision-making function resides, and this decision making may be aided or blocked by the method by which the "chairman" operates. True leadership is evident where there is the recognition of the creative role of every member rather than the rule of one member.

Our Department of Education continues to take seriously the task of leadership training which must begin with the responsible members of a parish or mission, be they vestrymen, canvassers, or teachers. A leader must have a vision where he is going; must know who he is, including his limitations; and must have a knowledge of what he believes, as well as skills and sensitivity in working with other people. Certainly there is evidence that too much that passes for leadership is motivated by the ambition of a person to control others, and it is at this point that the Church ex-

presses its distinctive genius. A Christian, however, finds himself in a tension between the desire to accept others in love, recognizing his own imperfection; and the divine necessity for others and ourselves, aided by the Grace of God, to change and to grow. The Christian leader, therefore, can have no part in trying to serve others unless he is aware that he himself has a leader, a Lord and Master, Jesus Christ, whom he will obediently follow. The Christian leader is not one who wishes to make others over in his image or who holds himself up as a sufficient example, but is one who points to the image of God Incarnate, for which we have all given special thanks in this Christmas and Epiphany season.

'Murder' Available For Local Showings

Rachmael ben Avram, Director of the Company of the Golden Hind, San Francisco theatrical group, has announced that his company's production of "Murder in the Cathedral" is now available to Churches within a 150-mile radius of San Francisco. According to Mr. ben Avram, costs of the production are on a sliding scale, depending on the size of the Church Auditorium where it is to be performed, and the distance of the Church from San Francisco. He said that a number of Churches have used the play at the Sunday evening Service hour.

The nine-year-old company has some 100 performers who take part in its productions. They have developed a very fine reputation for good theater in Berkeley, where they operate the Play Box, and in San Francisco at the Bella Pacific Theater. Brooks Atkinson, *New York Times* drama critic, recently praised quite highly the company's performance of "Murder in the Cathedral." The play, by the English poet T. S. Eliot, portrays events in the life of St. Thomas à Becket of Canterbury.

Any Church interested in bringing the Company of the Golden Hind to its city should contact Mr. Paul N. Williams, Theater Party Representative, 529 Pacific Street, San Francisco 11, California.

Group Lays First Plans For Elementary School

A public meeting of all Parishioners interested in the forming of an Episcopal Elementary School was held in late November at St. John's Church, Monterey. Invited

LETTERS TO THE EDITOR...

To the Editor: Sir,

In encouraging the clergy to speak from the pulpit on political and social matters, Bishop Pike has failed to take into account the reason why the laity is opposed to this; namely, we fear the *abuse* of clerical power. "Give an inch and we'll lose a mile."

The end result of clerical activity in political affairs can be seen in the deplorable situation in Puerto Rico today where the Roman Catholic Church is telling its members how to vote and is threatening them with excommunication if they disobey. On the Protestant side of the ledger, we see the Dutch Reformed Church in South Africa supporting the policy of "Apartheid" —or racial segregation. In both cases I think the Church is wrong. Yet the full weight of ecclesiastical influence is thrown behind their position—and this influence is all the greater because the clergy are considered God's representatives.

In history, when the Church wielded vast political and social power, it didn't bring in the Kingdom of God, but merely the Reformation.

Our Founding Fathers of American democracy subscribed to the doctrine of separation of Church and State because they did not want the Church as an organization to exert undue political influence to the detriment of individual freedom.

Many laymen think that social reforms can best be brought about through the individual action of Christians acting from enlightened consciences. The clergy have a big enough job "enlightening our consciences." If they must dabble in politics, they can always resign their posts and run for elective office!

Yours sincerely,

Pauline (Mrs. J. E.) Sinclair

EDITOR'S NOTE: Bishop Pike's article appeared in the November issue of *Pacific Churchman*. The Church has traditionally held that "separation of Church and State" refers to "establishment"—not to communication between the two realms. *Life Magazine* recently said: "Our Founding Fathers . . . never contemplated that religion would be divorced from society."—R.E.B.

to attend the meeting were Episcopalians from all the Churches of the Monterey Peninsula area. Rear Admiral Lucius Chapell, USN (Ret.), presided at the meeting.

DIVISION OF RACIAL MINORITIES SPONSORS TWO FALL CONFERENCES IN CALIFORNIA

Two November Conferences were held in California by the Episcopal Church's Division of Racial Minorities, to consider problems of Chinese-Americans and Japanese-Americans in this country, in relation to the Episcopal Church.

Eventual goal of the long-term task for which the Chinese-American group will seek perspective is eventual reopening of Christian work in China. It is felt that strengthening work on the West Coast of the United States is an important step in fulfilling that goal.

Because the problems of Japanese-Americans spread beyond the borders of the United States, four Japanese Episcopal Priests from Canada attended the Conferences of that group. Both meetings were under the auspices of the Division of Racial Minorities in the Home Department of the Episcopal Church's National Council.

Meeting in San Francisco was the Chinese-American group, including some 40 Bishops, Priests, and Laymen. The meeting was held at the Diocesan Conference Center in Cathedral House.

The Japanese-American group met in Los Angeles.

At the San Francisco Meeting, Mr. Patrick Sun, Chinese Consul General in the United States and an Episcopal Layman, spoke on the Chinese people in this country, following an orientation given by the Rev. Tollie L. Caution, D.D., Executive Secretary of the Division of Racial Minorities. Other speakers included the Rev. Stephen Ko, Rector of the Church of Our Saviour in Oakland; and the Rev. Rex Wilkes, Rector of Grace and St. Peter's Church, Baltimore, which has some 300 Chinese-Americans among its 1,000 members.

Round Tables were held on a number of topics, including: The Function and Future

'Ecumenical Breakthrough' In Carmel Churches

A series of joint observances by the Presbyterian and Episcopal Churches of Carmel have been announced by the Ministers and Congregations of the two Parishes. The series began with a Joint dinner for men on October 18, and has included a United Youth Group Meeting on November 6 and a Joint Thanksgiving Eve Service. Future plans will also include a Joint Service on Ash Wednesday, and a Women's Missionary Tea in the late Spring of 1961.

The Rev. David Hill is Rector of All Saints' Church in Carmel.

of the Chinese-American Church, led by the Rev. Canon Darby W. Betts, Director of Social Relations for the Diocese of California; the Episcopal Church and the Relocation of Civilian Chinese Refugees, led by Miss Lucille Richards, World Relief Secretary for the Diocese of Los Angeles; and the Episcopal Church and Resettlement of the Chinese Student, discussed by the Rev. William Sung of Berkeley, College Pastor for Oriental Students on the West Coast; the Rev. John W. Pyle, Director of Brent House, Episcopal overseas students' headquarters at the University of Chicago; and William H. Kennedy, Jr., New York City, Executive Secretary of the Episcopal Committee for Work with Foreign Students on the East Coast.

Areas still open to Chinese Mission work, both in the United States and abroad, were studied in the final session, as delegates also discussed plans for leadership training.

Three Alamedans Receive God and Country Awards

Three Boy Scouts, members of Christ Church, Alameda, received the coveted Boy Scout God and Country Award at Services held recently in the Alameda Church. The Award, which represents perhaps the best example of the close relationship between the Boy Scout Program and the work of Christian Education in the Parish, requires a concentrated program of more than a year's duration. The boys, preparing for the Award, work in close relationship with their clergy as they fulfill the requirements.

The three boys, James Walton, William Gregory and Kenneth Robinson, were presented for their Awards by the Rev. John A. Schively, Curate of the Parish. The Awards were made by the Rev. Wilfred H. Hodgkin, Rector.

All Saints', San Francisco, Holds Quiet Evening Program

The Reverend Mother Ruth, Superior of the Order of the Holy Spirit, conducted a Quiet Evening at All Saints' Church on Friday, December 9. Open to all members of the Parish, as well as others who were interested in attending, the evening began with a dinner in the Parish Hall served by St. Martha's Guild. There were three meditations by the Reverend Mother, and the evening concluded with Compline at 9:15 p.m.

TV ANNOUNCER RECEIVES CHURCH 'MERIT' AWARD

A Special Award of Merit was presented recently to Announced William M. "Bill" Shipley by the National Council Division of Radio and TV of the Protestant Episcopal Church. The Award was presented in recognition of service rendered to the Episcopal Church in its world-wide radio and television ministry.

The announcer, first recipient of the recently established Award, is widely known to television viewers as the spokesman on TV for the Prudential Insurance Company, the Chase Manhattan Bank, and many other sponsors. An active member of St. Stephen's Church, Ridgefield, Conn., he is a Vestryman and Lay Reader, and also serves as a member of the Property Committee of the Church and in the Promotion Department of the Diocese of Connecticut. In connection with the latter post he often gives talks in the State—and lately has begun to do speaking in other States, too—about the role of the layman in Evangelism.

Mr. Shipley has been working in New York City since 1948. He began in radio and switched to television in 1949.

Annual Ministry Conference Held at Bexley Hall

Attended by 70 college upper classmen from fourteen Dioceses, the Annual Church Conference on the Ministry was held recently at Bexley Hall, Divinity School of Kenyon College. Main speaker was the Rt. Rev. Robert DeWitt, new Suffragan Bishop of Michigan. The Conference is for the purpose of encouraging young men who are considering entering the ministry.

WITH THE SUFFRAGAN BISHOP . . .

(Continued from inside cover)

there are limits to its motion. Nothing moves unless something stands still. So it is with the passing of time; the very passing of it, is only possible because there is eternity in the background. This confidence that there is something stable behind the continual motion of a life gives meaning to our daily lives. Our efforts succeed or fail, our fortunes rise and fall, and our years continually flow, but God remains the same and does not fail. This takes the feeling of the endless cycle out of personal life; it provides the sense of stability beneath our little successes and failures and puts meaning behind much of the meaningless turmoil of life. Again, the answer lies in our faith in God and His purposes for us and it makes God the most valuable possession we have in the new year.



Left to right: James Walton, William Gregory, and Kenneth Robinson are shown with their Parish Clergy, the Rev. John Schively and the Rev. Wilfred Hodgkin, at ceremonies at Christ Church, Alameda, during which the boys were awarded the Boy Scout God and Country Award.

FIRST PLANS TOLD FOR 1961 OBSERVANCE OF ANNUAL PRAYER BOOK CROSS FETE

The Bishop has agreed to be principal speaker at the 1961 Prayer Book Cross Pilgrimage in Golden Gate Park, according to announcement made by the Rev. Max L. Christensen, Dean of San Francisco Convocation, and coordinator of the observance.

Mr. Christensen reports that the observance will be held this year on Saturday, June 3, and that Bishop Shires also will attend and will bless the Prayer Books of the congregation, as has been his custom for many years.

The Annual Service, which commemorates the bringing of the Book of Common Prayer to North America by the Chaplain of the Sir Francis Drake Expedition in 1579, is a Diocesan tradition with strong historic as well as religious significance. The 1961 observance will emphasize the merging of the dramatic past of the Diocese with its dynamic future through participation in the impressive and colorful procession of vested acolyte and choir groups from, hopefully, all the Parishes in the Diocese. Invitations will also be issued to many community and Church leaders. Marshal of the Procession will be the Rev. Hugh L. Weaver, of the Church of the Incarnation, San Francisco.

An all-parish pot-luck picnic at nearby

Speedway Meadow will follow the short service, with baseball and other games arranged for the youngsters. The Vestry of St. James will be host to the picnic.

The Prayer Book Cross observance is traditionally the day during the year at which families from all parishes of the diocese come together for worship and a day of informal out-of-door fun. It provides an invaluable opportunity for fellowship as well as a mass demonstration of solidarity. It is hoped that every member of the clergy and laity will mark the date in order to plan now to attend this important Spring event.

Change In Procedure On Clothing Appeal

Episcopal Church participation in the United Clothing Appeal of American Churches is now being handled through the General Division of Women's Work, it has been announced by the Division of World Relief. Correspondence and inquiries concerning this program may be sent to Miss Anne E. Kremer, National Supply Secretary, 281 Park Avenue South, New York 10, N. Y. It is also recommended that Diocesan participation in the program be directed by the Diocesan Supply Secretary.

THE PASTORAL LETTER

(Continued from page 8)

our Christian living. "God was in Christ reconciling the world unto Himself" and we are sharers in that reconciling action of God. In Christ, God gives us the meaning and goal of all existence. For the Eternal Son who was made visible, tangible, and audible as Jesus of Nazareth, is He "by whom all things were made" and the Final Victor who "shall come again with glory to judge both the living and the dead; whose Kingdom shall have no end."

To say, therefore, "I believe in one Lord Jesus Christ, the only-begotten Son of God . . . whose kingdom shall have no end" is to make the ultimate decision. "I believe" means "I trust absolutely," "I commit myself to," and "I shall obey." So to believe is to join the community of believers. God in Christ has come inside our manhood Himself as a man, made Himself accessible in human terms, acted in and through our humanity. For all men and for our reunion with Him, God has come down from the level of Deity to our human level, revealing in the common language of a human life what He is like, and what man is meant to be. Christ is God's idea of what it is to be a man. By his life, focussed in Christ's death for us, He has grasped us through our answering love and lifted us into love of Him.

To believe in Christ is to be caught up by his Holy Spirit and to belong to the community of His Spirit which is the one Holy catholic and apostolic church. The third paragraph of the Creed testifies to the continuing work in the world of God the Holy Ghost. He binds together those who accept Jesus Christ as Lord and Saviour in the fellowship of the Holy Spirit, the family of God. In this mystical Body of Christ, the Lord and Giver of life, the Holy Spirit is working with, among, and in us and confirming the word of God. This common life with its worship of God, its new quality of living, its mission to draw all men to Christ, and its duty to work to fulfill and to transform human society is the first fruit of such life with God. Its final consummation is stated in the last, great hope of such a life with God. "I look for the Resurrection of the dead; and the life of the World to Come." Whitsuntide and Trinity Season issue in Advent Season as the certain expectancy of Christ's complete victory in His final Advent.

The Biblical story, the historic Creeds, the Church Year are three different ways of saying what God has done, what He is doing, what He will do and that we have

(Turn to next page).

entered into and are participants in that divine action. Everywhere the story is the same. In our prayer of General Thanksgiving, for instance, we recite the story of the Creeds and the Bible eucharistically: "We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory." Above all, this story is the living structure of our Prayer Book worship. Particularly and explicitly it is the living structure of Holy Communion service.

The Nicene Creed is not only a recital of the Biblical story of "the mighty acts of God" but it is a carefully reasoned protection of that story from interpretations which would deform the story and even destroy it. Christ is the center of this story as the western, and now universal, calendar testify by dividing time into before Christ and *Anno Domini*, "The Year of Our Lord." Everything, therefore depends upon a true understanding of Christ.

The first six Ecumenical Councils of the Church were concerned to express the true understanding of Christ against typical misunderstandings. Simply put, in the words of William Temple, the Church says two things about Christ. In Him it was truly God who came. In Him God truly came. Christ was fully God and fully man, the perfect unity of God and man. Yet He was that in such a way that the union of the two natures did not change the divine nature. God, and no other, acts in Christ and He acts in and through a completely human historical manhood. He was born of a woman whose name we know and bless. He suffered in history under a Procurator of Judea, Pontius Pilate. He was crucified, dead, and buried and went to the realm of the dead. It was this complete historical manhood who came from God and was kept in unity with deity from conception through death, and remains in unity with deity eternally. He is and shall be Victor and Lord of all Creation.

If it were not truly God who came, then the revelation and work of God in Christ is only one revelation and work among many others. Then the true God is still unknown behind partially conflicting revelations. If God did not truly come in our fully human situation, then He has not fully grasped us and lifted us into union with Himself. This is what the bishops saw clearly at Chalcedon; and this is why they promulgated officially the augmented statement of the Nicene Faith together with the statement which interprets it. With them we, your bishops, are in complete accord.

So also if the Spirit whom we Christians receive is not God Himself, one with the

Father and the Son, we are estranged from God and lost in the relativities of the history of religions. This is not to say, however, that the Church should not seek in every way to interpret its historic faith intelligibly to the cultures and religions which it confronts. Both Bible and Creeds must be constantly interpreted in terms of the language and thought forms of successive times. This living interpretation is a necessary although a dangerous work. It is a dangerous work because the rephrasing of the Gospel may bring the restatement under the power of the culture in which it is rephrased. Contemporary interpreters are in danger of becoming heretics even as champions of orthodoxy are in danger of becoming unintelligible. From this dilemma spring some of the tensions and the controversies in the Church.

When the Creeds speak of the "descent" of the Eternal Son to take our manhood into union with Himself, or of the "Ascension" of the risen Incarnate Son, we know that "Descent" and "Ascension" are movements between God and man and not in interstellar space.

The Creeds, like the Bible, are conditioned by the outlook of the culture and the historical period in which they were written. Christianity does not demand that we believe in an outmoded scientific hypothesis against a more demonstrable one. The Church does not serve Christ by asking a Galileo to believe in Aristotle's astronomical theories in the name of Christ. It understands that the Christian meaning of the stars and their movement does not pretend to give a scientific description of their nature. St. Augustine once deplored the effect on non-Christians who have "knowledge derived from most certain reasoning or observation" when they hear a Christian "talking such nonsense that the unbeliever . . . can hardly restrain himself from laughing." He warned those Christians who identified Christianity with their own astronomical hypotheses by saying: "The Gospels do not tell us that our Lord said, 'I will send you the Holy Ghost to teach you the course of the sun and the moon'; we should endeavor to become Christians and not astronomers."

So also it is with the findings of the historians. Historians may correct the Biblical and so the creedal description of an historical event as to its date and its photographable details without impugning the revelation of God which breaks through and out of that event. The Biblical authors were primarily concerned with witness to God's revelation in and through historical events, not with being archivists of the

events themselves. St. Luke, for instance, was an evangelist more than a historiographer. In regard to the problem of affirming the divine revelation in its reality as an event, without identifying that affirmation with every detail of the record of the event, Anglicanism can give us a good principle derived from its affirmation of the Real Presence of Christ in Eucharistic worship. Our church holds to the dogma of Christ's Real Presence without identifying the fact with any particular theory of the mode of the Real Presence. The historic Creeds of our church affirm the indispensable dogmas of the Christian faith. They do not intend to do otherwise than that.

It is one of the tragedies in Christian history that large sections of Christendom have abandoned the Creeds partially because they were not listened to for what they were really saying. Our Church has not done that, principally because it is unafraid of truth, come whence it may. That God's truth will not contradict itself is self-evident. The Anglican acceptance of that principle permits us to hold to the great Creeds as religious and theological dogmatic statements without denying or dominating new ways of finding truth on other than religious and theological levels.

But we are not concerned merely to seem to defend the Creeds. In our agonized world, our first duty is to preach the good news of God's action—what He has done, is doing, and will unfailingly do. This is the only imperative and relevant mission of the Church. And in this task, the Creeds play a central part. Without them to keep steadily before our minds and hearts the truth on which alone the Church is built, we should run the danger of bringing only our own wisdom to meet mankind's need. Without them to hold in thoughtful balance the whole of God's revelation in Holy Scripture, we should be in constant peril of bearing and saying only those things which, for the moment, seem to us important to say. But with them at the heart of our corporate life, we are gathered and held by God's revelation, controlled by His action, strengthened in our corporate witness by His guidance through the whole life of the Church. So that we may assuredly know that what we do and say is obedient to His truth.

Hence, we can go forward unafraid. As the people of Israel did long ago, we stand in a wilderness. But, please God, we also may stand at the borders of the promised land. The call comes clear, "Be strong and of good courage, fear not, nor be afraid of them: for the Lord Thy God, He it is that doth go with thee; He will not fail thee, nor forsake thee."

National Council Meeting

(Continued from page 2)

housing the homeless.

Judge Luther W. Youngdahl of Washington, D. C., former Governor of Minnesota, addressed the Public Session of the NCC on the subject of the moral life of the Nation. He called upon the laymen of the Church to "get off the launching pad of apathy, indifference, and half-loyalty" into the area of vigorous and dynamic faith.

Judge Youngdahl took issue with those within the Churches "who proclaim that religion and politics do not mix" and that the purpose of the Church is to preach the Gospel and not to be concerned with the social issues of the day. "Church people," he said, "get just as bad government as we are willing to stand for and just as good government as we are willing to fight for." "Real Christians," he said, "are the ones doing things—not just talking." "Communism and every anti-Christian movement is demanding a whole-hearted devotion and loyalty bravely proclaimed. Nothing less will suffice for this generation of Christians," he concluded.

Speaking on "A Christian Strategy for the Community" at a special breakfast on Thursday, December 6, was Mrs. James A. Pike, wife of the Bishop of California. Speaking of the Church's impact upon community life she said, "I (can't) remember too many instances of Church groups making a Witness to the real meaning of Christian Life in society. There weren't too many examples of Church Councils pushing hard together for school bonds, or against discriminatory practices. And, wonderful as it was to see the Methodist Minister and the Roman Catholic Priest face the New Orleans mobs together, there was no public evidence of any concerted Christian action, and there seemed to be a relative silence on the part of most of our Churches."

Mrs. Pike went on to say that action through political channels is enhanced "if it is well known in the Community that the Churches are prepared, if need be, to create a public fuss and to keep the issue in the public view until it is resolved aright." She spoke of the value of the combination of quiet negotiations or lobbying along with the prophetic use of the pulpit on the same issues.

The Rev. Ross F. Hidy, Pastor of St. Mark's Lutheran Church, San Francisco, spoke before the Christian Education Assembly on Thursday on the topic "New Dimensions in Mission—the Inner City." He told of experience of his Church, located in the midst of San Francisco's "Re-

development Project," and spoke of the "new life" which this Project will be bringing to his historic old congregation.

World Community Resolution

In the field of Resolutions, one of the more important was a Resolution entitled "Christian Responsibility for World Community," unanimously adopted by the General Assembly at its Plenary Business Session on Tuesday evening. The Resolution speaks of the crisis in international relations, and calls for full Christian support of the United Nations and its principles. "The Charter of the United Nations," the Resolution reads, "is a code for the Nations, which can help to create World Community. A just and desirable Peace can be developed as Nations and peoples fulfill the obligations of the Charter and use its processes for the settlement of disputes and for cooperation in promoting the common welfare."

"Since good will is made effective only with organization and practical processes, such as the United Nations provides," the Resolution continues, "Christians should vigorously resist attempts to weaken or by-pass it, from whatever source they may arise, and should support efforts to strengthen the United Nations and its specialized agencies and programs."

The Resolution goes on to call for continuing negotiations toward disarmament and the construction of functioning International Institutions capable of keeping peace. One significant point in the Resolution was the demand that "our Nation should abrogate self-appointed power to deny to the International Court of Justice its legitimate jurisdiction." This was seen by observers to be a direct criticism of the so-called "McCarran Amendment."

Speaking of the relationship of the United States to the United Nations, the Resolution rejoiced in the spread of self-government among new Nations which has led to 49 Nations being admitted to the UN since its founding. The Resolution then says "But this very increase of

Annual T.E.S. Dates Told

(Continued from page 3)

couraging its men to preach twice if they have the chance.

In the past, the school has sent men to every state in the province on T.E.S. The response and hospitality have impressed the seminarians and Theological Education Sunday has come to be one of the highlights in the three years that a man spends here.

Democracy means that the United States may be facing a new experience; it may, on some issues, find itself out-voted. We believe citizens should prepare themselves for such eventuality. It would not then be an undue shock to public opinion since people would have a more mature view, better able to interpret Democracy at work on a world scale, with the benefit as well as the risk that the extension of Democracy always entails." In perhaps its most-controversial clause, the Resolution continues: "While we, as Christians, urge our Nation to use, strengthen, and fulfill more of the potentialities of the United Nations, we would also lift up the vision of a future under God, in which destructive Nationalism and narrow self-interest shall be transcended in larger loyalties to the common good of all mankind and a growing world community in accord with the purposes of God."

In further Resolutions, the Session considered the question of racial equality, and called upon Christians to continue to work toward integration at all levels. The race issue was described as not only a "political, a social, and an economic issue for Christians, but also a religious issue."



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CARE OF ALL THE CHURCHES

(Continued from inside cover)

South India (for which Bishop Lesslie Newbigin of that Church celebrated and took order for the service) and for breakfast during which the plan was further discussed.

The service was a wonderful experience. The South India Liturgy is the finest one in Christendom, and Bishop Newbigin's brief sermon on the meaning of Communion in relation to Christian unity was the finest homily I've ever heard. Added to these was the impressive fact of the executives of four churches participating in the service. Our Presiding Bishop assisted Bishop Newbigin in the distribution of the Sacrament. The Chairman of our Church's Joint Commission on Approaches to Unity (a post Bishop Parsons once held), Bishop Gibson of Virginia, and its Secretary, the Rev. Dr. Charles Kean of Washington, flew out for the Friday gathering.

Quite apart from what may happen on the specific proposal and the various views that have been expressed and that will be expressed about various features of it, the result has been a tremendous upsurge of hope that our tragic divisions can be bridged and that great warmth toward fellow Christian brethren be truly expressed. The ferment which Dr. Blake's proposal has engendered has been good in itself. The attention of millions of Americans has been focused on the sin of our disunion. More than that, I think we may have been set on a path which will actually lead to the reducing of the divisions in the Body of Christ.

Many of you are doubtless familiar, from the press, radio and TV coverage, with the general outlines of the plan. But for those of you who may not be, the following is a brief summary.

1. The hope that the United Presbyterian Church in the U.S.A. in its May General Assembly will vote to ask the Protestant Episcopal Church to join negotiations for church unity (the General Convocation of our Church meets the following fall, and we will then have the opportunity to accept the Presbyterian invitation). Other Churches interested in joining in the negotiations along the principal plan may so do (e.g., the United Church of Christ [a recent union of the Congregational Churches and the Evangelical and Reformed Church] is already in negotiation with the Disciples—and thus it would be very appropriate for the latter to be involved in the negotiations toward the larger plan. Representatives of the Disciples were included in the Friday morning invitation referred to above).

2. The united church would be Catholic and Reformed. It would be *Catholic* in the

sense of visible and historical continuity through the provision that all of its ministers would be ordained in the historic succession of the threefold ministry; it would confess the historic faith set forth in the Creeds; and it would be Sacramental in emphasis by the administering of the two Sacraments instituted by Christ as a means of grace. It would be *Reformed* in that the reunited church would accept the principle of continuing reformation under the Word of God. It would be democratic in its government with full participation of clergy and laity in its affairs. And "the reunited church must seek in a new way to recapture the brotherhood and sense of fellowship of all its members and ministers"; and the new church would leave room for a wide diversity of the way in which the Faith is stated and its forms of worship—with both liturgical and non-liturgical worship included.

Actually everything important in Anglicanism is safeguarded by these two sets of propositions. But of course before final approval of the plan can be given by our Church or any other, there will have to be much negotiation. It would seem highly unlikely even with the greatest good will and theological and ecclesiastical wisdom, that such a merger could come about short of ten years. But that is a short time in the whole history of the Church, and it is important that the time has started running.

I have sent to the clergy the full text of

Dr. Blake's proposal and my response to it at the service at Grace Cathedral. If any others reading this column wish to have a copy, we will try to supply it. A postcard to this office will suffice.

This matter deserves the fullest study of all of us. There are many practical reasons for Church unity, in terms of better facing our task of witness and redemption; but the best reason is still the one our Lord gave in his great high-priestly prayer the night before he was betrayed: "O Father I pray that they may be one that men may believe that thou has sent me." Unity is not "just around the corner"; but the significant visit of the Archbishop of Canterbury to the Pope and the significant events here in San Francisco the first week in December are signs that the "ice is melting."

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Correction Sheet (vol. 95)

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